

The JUVENILE INSTRUCTOR

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AUGUST 1913

NO 8.



KULON P. HENNION

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FACTORIES AT
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CORNISH LULLABY.

Out on the mountain over the town,
All night long, all night long,
The trolls go up and the trolls go down,
Bearing their packs and crooning a
song:
And this is the song the hill-folk croon
As they trudge in the light of the misty
moon,—
This is their ever dolorous tune:
"Gold, gold; ever more gold,—
Bright red gold for dearie!"

Deep in the hill the yeoman delves,
All night long, all night long;
None but the peering, furtive elves
See his toil and hear his song:
Merrily ever the cavern rings
As merrily ever his pick he swings,
And merrily ever this song he sings:
"Gold, gold, ever more gold,—
Bright red gold for dearie!"

Mother is rocking thy lowly bed,
All night long, all night long,
Happy to smooth thy curly head
And to hold thy hand and to sing her
song:
'Tis not of the hill-folk, dwarfed and old
Nor the song of the yeoman, staunch
and bold,
And the burden it beareth is not of gold:
But it's "Love, love!—nothing but love
Mother's love for dearie!"

—Eugene Field



Annual Picnic of the Sunday School of the Sydney Branch of the New South Wales Conference, Australia.



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Parents' Classes.

By Annie Kay Hardy.

An ideal condition prevails in our Sunday Schools in regard to membership, which includes baby children of the kindergarten and from them varying ages up to octogenarians; so the tender beauty and grace of childhood is mingled with the dignity and wisdom of maturity and advanced age. Some of the sweetest, dearest memories of life will be in the possession of the Sunday School children and of the officers and teachers who preside over them,—the marching, prayers, the sacrament, and more especially the music and songs. Beautiful thoughts, principles, and sermons will be retained because of the rhyme and rhythm that is their vocal setting.

There are many conventions held for the promotion of Science, Art and Business; but is there a worthier one than that which contemplates the training of boys and girls into splendid manhood and womanhood? I take it that this is the prime idea of the co-operation of parents in Sunday School.

The rearing of children, their fine physical and mental development, means more to parents on account of the preciousness of their little ones than all the riches of the earth. They are ours to love and be loved by forever. We pray for them, train them, watch their growth with deepest joy and concern, and if young people

starting out in parenthood could conceive of the value of right educational principles our meeting houses could not contain the numbers who would flock in with enthusiasm to participate in these discussions. There are specific laws that govern the science of education and we want to learn them. While most of us believe that our human character is determined more by constitution, generation, than by education—yet we all agree that training is a great modifier for good or evil. The end of education is to develop the functions,—all the elements of humanity, physical, mental, moral, spiritual. In educating the children that which is most indispensable and best adapted to their probable sphere of action and for their present and future usefulness and happiness should be considered. However, every one must conclude that that which will be most useful to impart to our children is faith and the righteous course that extends over the longest period of time. Great tact should be used when we desire to impress thoughts of God and righteousness. There should be a proper condition of the soil when the seeds sown.

The outline of class subjects suggested by the General and Stake Boards has been broad. Home life and Training, The School Period,—their mutual relation,—Amusements,

Music in the Home. How to deal with special conditions, Disease, Sanitation,—Prevention and Reform,—with many kindred topics. And the best available skill has been called in to lecture upon and treat the subjects. Doctors, school teachers, probation officers, business men, manufacturers, fathers and mothers have contributed of their knowledge and experience to promote progress in this most engrossing and important subject.

In every Ward of the Church, old and young are earnestly, cordially invited by the Sunday School authorities and teachers of the Parents' Class to come and discuss the right and natural laws of rearing children.

Women are clamoring today for political and official spheres, who if they knew the joy of standing in the Kingdom of Love with just one darling child, would quit throwing rocks, burning buildings, disgracing their womanhood and would forever hold their peace and get out of the limelight of public notice into the lovelight of motherhood. There is a memory

which never fades; it even grows brighter as we climb the last hills of life with the setting sun gilding their peaks. The memory of our childhood home—father, mother, brothers, sisters, the dear family circle before death and change broke it. The peace; protection, love it afforded is really a halo throughout our lives. It was not the food, the clothing, the shelter, that wholly made that enduring picture, but rather the spirit of love, tender, watchful, parental love, ministering, encouraging, upholding, fostering within us a love for our Heavenly Father, and the daily inculcating of faith in His power to help, forgive and save.

The mind of the present age will act on the mind of the next, and the object of parent class work is one of concern to every being endowed with intellect, or interested through love in the welfare of the human race. In a way fathers and mothers are accountable for the character of the next generation. May both work with tireless zeal in behalf of the children of the present and future.



THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife
And all the needful discipline of life.

And, while I thought on these as given to me
My trial test of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to His might
Who says, "We walk by faith, and not by sight,"
Doubting and almost yielding to despair,
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see.
Oh! if I might another burden choose
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around;
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beamed full upon my wondering raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

Then one, more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me as I trembling lay
And, "Follow me!" he said; "I am the Way."

Then speaking thus He lead me far above,
And there beneath a canopy of love
Crosses of divers shape and size were seen
Larger and smaller than my own had been.

And one there was most beauteous to behold,
A little one with jewels set in gold.
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear:

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again
To see if there was any here could ease my pain;
But one by one I passed them slowly by
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined.
Wondering I gazed and still I wondered more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair!
Sorrowing I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping I laid each heavy burden down
As my Guide gently said, "No cross, no crown."

At length to Him I raised my saddened heart;
He knew its sorrows, bade its doubts depart,
"Be not afraid," He said, "but trust in me!
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet
Again I turned my earthly cross to meet,
With forward footsteps turning not aside
For fear some hidden evil might betide;

And there—in the prepared appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form
With only words of love inscribed thereon.

With thankfulness I raised it from the rest
And joyfully acknowledged it the best,
The only one of the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed
I saw a heavenly brightness on it rest,
And as I bent my burden to sustain
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say
Perhaps another is a better way,

Ah no! henceforth my own desire shall be
That he who knows me best should choose for me;
And so, whate'er His love sees good to send,
I'll trust it's best because He knows the end.

—Anonymous

From Long Ago.

A True Story of a Latter-day Saint.

By Sophy Valentine.

VI.

LEAVES FROM ANN'S JOURNAL.

October, 1864. We are going to move away from here. I am weary of fighting all these reptiles. A few days ago, while keeping the flies off the baby's face as he slept on an improvised bed on the floor, I discovered, to my horror, a large tarantula crawling toward the child. I seized the broomstick, thrust the end of it at the tarantula and when it took hold of the thing which was provoking it I hurriedly put it into the fire.

July, 1865. Last week we Brigham dames and lassies gave a dinner in honor of President Brigham Young. It was quite an affair for our small town. The tables were nicely decorated and we had a lot of good things. President Young seemed to hesitate before beginning to eat and looked about the table apparently for something. At last he smilingly asked one of the waitresses if she could procure him a bowl of buttermilk. We got it in a hurry and when he received it he was much pleased and seemed to relish that more than anything else on the table. While watching him at the table I could not help thinking, "He eats to live, and does not live to eat."

May, 1866. Good tidings have come to us from Wales: mother will at last receive that which is hers and of which we have been deprived so long. Her case in chancery has been disposed of, and by going back, she will receive a great deal of money. It will at least seem a great deal to us. How thankful we are that after so many years of poverty and privations, which mother has borne uncomplainingly, she will be rewarded.

We have no money to travel with, but mother went to Salt Lake to see President Young; it took her three

days to get there by ox team. He has promised to loan her the necessary funds. He even offered to see that her children were well placed during her absence,—good, kind and grand man that he is. But that is not necessary, for I am to live at mother's place and take care of my family and hers—a great responsibility, being young myself.

1878. My dear, faithful mother has passed away in full faith of the Gospel, for which she has suffered so much. When I think of the many harrowing trials she has passed through since we joined the Church in old Wales, I can not help thinking that straight is the gate and narrow the way and few there are that find it; and if it wasn't, as Paul says, for the hope within us, we would of all people be the most miserable. But often when she has been near to sinking under her heavy burden, some unseen hand held her up and helped her climb on. Peace be to her soul; she is gathered with my dear father and they now no doubt understand the many whys and wherefores we are still pondering over.

July, 1883. Both my eldest sons and my husband are on missions. It is a great joy to know and to feel that they are doing something for the great cause; and that God has blessed us with means so that we are able to help roll the work along.

December, 1884. A great sorrow came to me some months ago. My next eldest son William Howell Jones, who was laboring in the Southern States mission, came near losing his life in a terrible mob violence in Tennessee, where he was working together with Elders Berry and Gibbs, who lost their lives for Christ's sake.

We received a telegram from Ten-

nessee that three "Mormon" missionaries had been murdered, and my son was one of them. When this terrible news reached me I, being already in a weakened condition after a paralytic stroke, collapsed. I took to my bed and grieved my heart out, almost, the whole day; but toward evening I grew calmer and I reasoned with myself that my son was a martyr for the Gospel's sake, and instead of being cast down should I not rejoice that he died doing his duty? And the words of the old hymn came to my mind, "Why should we mourn and think our lot is hard, 'Tis not so, all is well." I immediately arose, feeling comforted. My first thought was of my family, who had had nothing to eat all day on account of this great shock. So I went into the garden to get some potatoes, and while there, my husband came shouting and waving his handkerchief. I knew then that some good news concerning my boy had come, which proved true.

He was unhurt, but was coming home with the bodies of the other two brethren. But oh! while my soul was rejoicing, the hearts of others were breaking in sorrow.

April, 1889. The days of my youth have long since departed and I'm growing old; still am I grateful for the comparative good health and strength with which I am blessed; neither do I feel old in my spirit; and I also have great need of keeping up a show of youthfulness, for I still have young children in my care: two of my dear daughter's who died a few years ago, and one of my son's, who lost his wife.

Ah! the many heartaches and trials that make up life's bitter school. And how many times we ask "Why, oh, Father, why must I drink this bitter draught?" Yet can I say, that He fits the back to the burden; so why complain! But life is just one thing after another, and by the time you think that now perhaps you may relax a little, something else turns up to tax your powers of endurance.

I have had a call to accept a five years mission to the Sandwich Islands, where my husband is laboring, and he is ill at this time and as some of the family ought to go and it seems that I am best prepared to do so, why I guess I'll go and take the children with me.

(TO BE CONTINUED.)





Sunday School at South Royalton, Vermont.

By George Ed. Anderson.

The above is a picture taken specially for the JUVENILE INSTRUCTOR, of the Sunday School which was organized June, 8, 1913, at the "Joseph Smith Memorial Farm," at South Royalton, Vermont.

The names of those in the picture are as follows: Left to right, upper row: Elder Matthew Madsen, President of the Vermont Conference, Elder Frank L. Brown, (in charge of the Joseph Smith Memorial Farm), Elder Cecil E. Madson, Brother Edwin Clifford and baby Olive, Gladys his daughter, Elder William D. Robertson, Elder George B. Davis, Elder Milo A. Harrison, and Edith Clifford. Front Row: Sister Clifford and baby, Kenneth Brown, John Collett, Albert, Mabel, and Frank Clifford. In the background is seen the farm-house which is about five minutes walk from the Memorial Cottage and monument.

The organization of the Sunday School was perfected Sunday June, 8, 1903, at 11:00 A. M. at the farmhouse. The opening song was "Wel-

come, Welcome, Sabbath Morning."

Prayer was offered by William D. Robertson, and then the song "Sowing" was sung.

Elder F. L. Brown said that he was pleased that President Madsen of the Vermont Conference was present for the purpose of organizing a Sunday School on the birth-place of the Prophet Joseph Smith.

Brother Edwin Clifford was sustained as Superintendent and his daughter, Gladys, as Secretary and Treasurer.

Elders William D. Robertson and Milo A. Anderson were sustained as teachers of the adult department, and Elder Cecil E. Madson was appointed to teach the Children's class.

President Matthew Madsen stated he was glad to be present and witness the organization of the Sunday School on the place made sacred by the birth of the Prophet of God.

Remarks were made by Elders George B. Davis, Milo A. Harrison,

George Ed. Anderson, and others."

Elder F. L. Brown stated that the school would need books and gave the Treasurer \$100.00 to start the fund. This was considerably increased by other donations after dismissal of the school.

The closing song was "Lord, Accept Our True Devotion."

Benediction was pronounced by President Madsen who left his blessing with the school.

In the evening a service was held in the dining room at the Memorial

Cottage and Elder George B. Davis of the Eastern States Mission exhibited upon a canvas pictures of the Prophets Joseph Smith, Brigham Young and other leaders, and places connected with the early history of the Church; also of the Salt Lake, Logan, Manti, and St. George temples, Utah Hotel, and other noted buildings of Salt Lake City.

Thus ended a beautiful sabbath day at the birth-place of the Prophet Joseph Smith who was born here December, 23, 1805.



SUNDAY SCHOOL WORKERS IN SWITZERLAND.

Standing, left to right: E. Berg Jorgensen, Robert Stelter, Joseph Anderson (Assistant Secretary), Frank Beckstead, Louis L. Driggs, John F. Stewart, Robert Jackson, Lawrence J. Adams (Secretary of Mission). Sitting: Freda Stelter, President Hyrum W. Valentine, Ella B. Valentine, Conference President William H. Manning.

"That Flynn Boy."

By John Henry Evans

XI

"Brother Flynn, what do you say to preaching on the street tomorrow evening?"

It was Ira Hewling who asked the question. Ira had been sent from Stockport to Macclesfield to be broken in. A short, stumpy youth, with a waddle like the Ugly Duckling before the transformation, he was a dashing missionary. Silverton was away from home; he had been called to the bedside of a sick uncle in Crew.

Gus was dubious about the matter. How many times had Brother Hewling been sent out on the street to preach?

"Not once, Brother Flynn," was the answer. "But that don't matter. I'm an old hand at the business of preaching though."

Indeed, he believed he had a gift that way. It is true he was the only person who did believe it. But that was not his fault. If people couldn't tell good preaching when they heard it—he would have said eloquent disquisitions—that was their look-out. Or if they just would be jealous, what was that to him? He would go right on sawing wood. His ability had been demonstrated time and again in the M. I. A. contests in oratory at home.

Gus expressed the hope that their sermons might keep till after Silverton came back—at least, he felt sure his would!

As a matter of fact, it was Silverton's absence that put it into Hewling's head to go out on the street to preach. Half the enjoyment of outdoor speaking was gone when you had to do this and to do that, instead of leading out yourself. And it was doubtful whether Gus would want to lead out in an enterprise like this. That had been the trouble with Elder Oldmixon. He always would lead out

and follow too! Oldmixon was Hewling's first missionary companion—a close-fisted old bachelor, who kept telling Ira that he ate like a horse. To be sure, they had never preached on the street; they had preached only in private houses and in small chapels when they had the opportunity. That is, Elder Oldmixon had; for in spite of Hewling's insistence that he could boast the gift himself, his older companion persisted in ignoring that gift completely, and he always justified himself by saying that Ira had plenty of time before him, whereas *he* was going home soon and the people would not have the privilege of hearing him much longer! Here, however, was an excellent chance, one that would perhaps never come to him again.

"It isn't right that the populace of Macclesfield should be deprived of the glorious privilege of hearing the gospel," Hewling insisted.

"We've been visiting them in their homes and giving them that glorious privilege," Gus corrected, little relishing the imputation that he and Silverton had been neglecting their duty. "And Brother Silverton says," he went on, "that's the best way of reaching people."

"Well, they told us at Liverpool," Ira added, still unbeaten, "to preach the gospel in season and out of season."

"But they didn't say out of doors, did they?"

Hewling disdained to recognize this levity of Gus's as coming within the limits of humor. "Come, what do you say to it?" he asked.

Gus repeated his desire to wait till Silverton returned home.

Thereupon the voluble Ira launched out upon a gushing eulogy of street preaching. It was the only kind! What was a stuffy little room in comparison? The salubrious climate of

England was made for out-of-door preaching—no doubt about it. It toned up the voice. And didn't the voice want toning up after being in the dry atmosphere of America? Sure! And then look at the space you've got outside! There you can sway multitudes by your eloquence."

Gus only grinned.

There was nothing, after all, like the influence of a great orator,—ten thousand people hanging breathlessly on his every word! It was great! Had Gus heard Gladstone when he was through this part of the country?

He had.

Well, then, wasn't that proof enough of what one might do with a crowd out doors? You couldn't get such a concourse of people in a stuffy hall! And if you did the chances were that you couldn't sway them like you could if you were outside.

Flynn sat there listening to this outpouring of his friend's. Maybe Brother Hewling could preach, after all; it looked like it. For when did big words glibly spoken fail to pass for eloquence and reasoning with the indiscriminating? And so Gus consented to hold a meeting on the street.

Ira grasped his hand and shook it ferociously.

"And now," said Hewling, "we'd better prepare for it, hadn't we?"

So they got their hymn books; then ran over some of the familiar hymns, until they found three which they both knew. The boys were indifferent singers, but these three hymns—"We thank thee, O God for a prophet," "Come, come, ye Saints," and "Oh, ye mountains high"—they sang till they were hoarse.

But it was necessary to think also about what they should say. "You take the first principles of the gospel, Brother Flynn," Ira suggested, "and I'll take the apostasy. I'll be the first speaker and pave the way for you—how'll that do?"

That plan suited Brother Flynn, and so the two missionaries settled down

to work on their sermons. Gus got out his Bible and paper and pencil, and sat down to the table with a view to outlining the points that he thought he should mention and the order in which he believed they ought to be given. Ira got his copy of Orson Pratt's "Works," turned to a certain well worn page, and began to pace the room, book in hand, reading aloud the words before him and keeping his eyes as much as possible off the page—

"The great apostasy of the Christian church commenced in the first century, while yet there were inspired apostles and prophets in their midst." When he came to the biting phrases, "vain jangling," "damnable heresies," and doctrine of devils," he emphasized them with an additional stress of the voice, a significant pause after each, and a downward movement of the hand, the index finger pointing out threateningly. The part, however, which gave him the most pleasure and which brought out best the oratorical powers of the youthful Demosthenes, was the passage beginning: "Oh, Christendom! what hast thou done? Thou hast closed the door of heaven upon thyself, and upon the nations of the earth! Thou hast rejected the key of revelation, and thus cut off all communication from the heavenly worlds! Thou hast repealed and made void the chartered [Ira called it chattered] privileges and most sacred rights, ordained of God, for the comforting, teaching and perfecting of the saints! Thou hast veiled the heavens with darkness, and shrouded the earth with the black mantle of error! Oh, Christendom, what wilt thou do!"

"That'll fetch 'em, don't you think, Brother Flynn?" asked the young orator, pausing with his stateliest manner and turning an inquiring eye on the grinning Gus.

"Sure!" said that agreeable young gentleman. "On the run, I should say! And us too!"

Ira gave him a withering look, then sat down as if he had received a body

blow. It was shocking that a sensitive and artistic soul should have no more appreciative audience than this!

In truth, the whole proceeding had amused Gus hugely—the parading up and down the room and the dramatizing of a sermon. And his grin had expanded accordingly as the conning had gone on. It was a compliment to the teachings of Silverton, for Gus's prior education was naturally of that sort which admires such a performance and which would prove extremely apt at imitating it.

"It seems to me, Brother Flynn," Hewling ventured, "that you take this matter rather lightly, to say the least!"

Gus's answer was a laugh.

"What do you mean, my young friend?" the other asked with paralyzing dignity.

"Brother Silverton says it's wrong to learn somebody else's words and make people believe they're your own!"

"Huh!" exclaimed Ira, at the same time coloring. "And what do I care for what Brother Silverton says, I'd like to know?"

"Well," replied Gus, "all as I've got to say is that you'd ought to care."

This little ruffle in their sea soon blew over, and the two were presently at their work again, each in his own way. But in a little while Gus rose and went to bed, the words rolling up to him through the thin ceiling—"Thou hast veiled the heavens in darkness, and shrouded the earth with the black mantle of error!"

XII.

The next day, toward evening, the two young missionaries stole out of their lodgings with much the same air as burglars might be supposed to have just before making a hazardous raid on a rich man's house. Gus was admittedly scared. Ira, too, was afraid, but not admittedly so. The faces of both of them were colorless.

And, in truth, it was a solemn thing to go out on the street to preach for

the first time. Gus had looked forward with dread and apprehension to the time which, Silverton said, was coming when he would have to preach out of doors. Tracting he had found hard enough to do at first, but in distributing tracts you had to face only one or two persons, whereas in preaching out on the streets, as Gus thought, especially since Hewling and he had discussed the subject, you had to face vast multitudes, who, as Ira had it, hung on your every word, being swayed thereby tremendously. Silverton could have told the boy that the vast multitudes were for the most part on the move, that they had their own business to look after, and that the swaying was due to other causes than the eloquence of the "Mormon" elder. But hard or easy, Gus believed in doing what he had to do, with the same spirit, so far as he could do so, that he would exhibit if he had gone to the task instead of the task coming to him.

They walked on without speaking, Ira whistling under his breath sketches of old tunes and Gus humming parts of the hymns they were to sing. But neither of them was aware of the humming or the whistling. Their walk, apparently without purpose, took them in exactly the opposite way from that which men would take who were looking for vast multitudes to hang on their words. The multitudes were in the central parts of the town, and they were headed for the outskirts. Their instinct of fear outweighed any reasoned plans they may have had in mind. Nor did they stop till they were entirely out of the city and on one of the byways, well-hedged, that led out to the villages by which Macclesfield was surrounded.

Gus was the first to speak. "Don't you think, Brother Hewling," he said, "we'd better have a word of prayer over this matter? It looks mighty serious to me!"

"Me, too!" Ira admitted for the first time.

So they retired behind the highest and thickest part of the hedge bounding the road, looked about them to make sure they were not seen, hugged up close to the hedge, and knelt down to pray.

It was a touching sight! These two young men might have their occasional differences, they might be more or less ignorant of what they ought to know a great deal about, they might have their moments when they treated things lightly which they should hold seriously—but through it all their hearts were sound to the core! This was a moment of high seriousness with them. In their simple way, with their stammering and unaccustomed tongues, they were communing with Him they believed in with all their hearts and had come out there to serve. He would not forsake them! He would succor them in their hour of need! There are times in every life when the heart bows down very low, when the spirit instinctively seeks that which satisfies the hunger that is not of the flesh. Such was this moment to these two boys.

They rose from their knees very different beings from what they were when they knelt down, although they had not been there two minutes. Their faces now wore a different look. All the fear was gone. There was only the aspect of strength, of confidence, of determination. They gazed at each other for a moment, and then both of them said at the same time, as if by prearrangement—

"Let's go back where the houses are thickest!"

And they retraced many of their steps. But as they went, they talked freely about what they would do. Never were two spirits more of one mind!

They paused at the head of a street that led down an incline. It was so narrow that the people sitting on their doorsteps almost touched knees with their neighbors across the way. It was a typical English back street built

solidly on both sides without any space between the apartments where people lived. The missionaries walked a little way down to the most favorable spot for holding a meeting.

"We'll have to get an audience first," suggested Hewling. And as a means of procuring that most essential part of any meeting he added, "You go down that side and I'll go down this, and we'll invite the people to come and hear us. I'll bring back a chair to stand on, if I can get one. We'll have to have a pulpit, you know!"

And that is what they did. The people took the invitation variously, according to their different natures. Some grinned, some laughed outright, and some said, "Aw, g'long with you!" Not one said he would come. Ira brought back a chair.

They stood for a moment on the spot they had chosen for the meeting, hesitating whether to go on or not, the people, more or less distant, gazing at them curiously meanwhile.

"Wait a minute!" cried Gus, just as if that was not exactly what they were doing. "We've got to have a crowd." Ira nodded an assent. "I'll go down to where those boys are and get them to come up here!"

And away he went for his audience.

The lads were at the lower intersection of two streets. There were eight of them—all with hands in pockets and talking vulgarly.

Gus accosted them. "Say, do you fellers want something profitable to do?" They all looked at him. "I wonder if you wouldn't come to where that man is standing by that chair, and wait there for a little while. We're goin' to hold a meeting."

They looked at him, they looked at one another, and then looked at him again. Clearly, they were non-plussed.

"You c'n leave as soon as somebody comes," Gus added encouragingly, as if it would really be a hardship to ask them to remain to the end. He looked

challengingly at the oldest appearing boy.

And the oldest appearing boy took his dare. "Come on!" he shouted to the rest, and slouched forward after the triumphant Gus. The others followed sheepishly.

The two elders sang. It almost took the tunefulness out of their voices, this audience of small boys grinning and wondering and looking at one another and at the singers. But they got through "We thank Thee, O God, for a prophet" without a flaw perceptible either to the audience or the singers. Gus offered the prayer. Then a second hymn—"Come, come, ye saints"—was sung, after which Hewling mounted the chair and began his discourse on the apostasy.

Meantime, three or four grown persons came up. Some of the boys thereupon, believing that they had lived up to their agreement, stole away. An elderly shoemaker with a fringe of hair and a fringe of whisker, both white, kept cocking an ear to listen and occasionally coming to the door nearby, shoe and last in hand, that he might the better hear, and then darting back angrily.

Elder Hewling ended. Fourteen persons, including the figity shoemaker, had heard the discourse without being the wiser as to who the preachers were or what their purpose was. For Ira had been told that the word "Mormon" sometimes had an electrical effect on an English audience.

Gus came forward to speak. His knees trembled so freely that he did not dare to mount the chair as his companion had done. He stood behind the chair clutching the back of it desperately, as if some one were trying to take it away from him. Three more joined the small crowd of listeners. The shoemaker's hammer rested for a moment.

"My friends," Gus began. But he got no further, for an unearthly scream rent the air. The audience

turned and ran in the direction of the noise. A drunken man was in the act of dragging his help-mate out of the door by the hair of the head. The audience exhibited a far keener scent for this sort of thing, as of something that might happen at any time to them, than for disquisitions on the apostasy. The shoemaker came to the door, but divided his attention between the strangers and the affair down the street.

"That ends our meeting!" observed Ira dejectedly. "Guess we'd better go home."

But his companion thought differently. "They'll come back all right," he said.

Flynn was right. The spouse having been sufficiently chastised with the loss of three teeth, two handfuls of blonde hair, and a few other housewifely bruises, Gus's audience looked about them for other fields of interest and, seeing the preachers still standing there, strode back, their number increased now to more than double its former size! /

The young preacher went on with his sermon on the first principles of the gospel. He of the white fringe was at the door oftener than during Hewling's discourse, his small eyes blinking foxily and the particular hairs of the circle of fringe seeming to stand out defiantly.

Gus did not speak long, for his small stock of information on the subject was soon exhausted. But before he finished he informed his hearers that the things they had just heard were some of the doctrines of the Latter-day Saints, commonly called "Mormons."

No sooner had he uttered this word than the shoemaker broke out into a torrent of abuse of the elders, the "Mormons," and their teachings. Yes; he had known all along who they were! Their vile sect had been in Macclesfield years ago, but the people drove them out of town—just as they ought to drive these two mis-

creants! What were they here for anyway?

"To preach the truth, sir!" Gus interrupted.

Why didn't the preachers tell about polygamy and the rest of their villainous country and come over to England to commit more crimes! And what was there in their religion but lies? "You claim to be able to do miracles, don't you?" he shouted, but before he could be answered, he went on, "If there's any truth about you, give these people a sign, will you?"

"My friend," Gus ventured, "I'll bet a sovereign you've committed adultery!"

The crowd roared vociferously. "That's what he has!" some one cried. "That's what he has! He used to be a 'Mormon,' and they cut him off for it!"

The outstanding fringe turned angrily towards the crowd. A last came flying toward the missionaries, which Gus caught as dexterously as a professional base-ball player behind the bat.

The crowd cheered, the fringe disappeared behind the door, and the two elders preached and answered questions.

By this time several hundred people had gathered, having been attracted to the scene by the boisterous language of the shoemaker.

After the meeting had ended, a man came up and introduced himself as a Latter-day Saint. His name was Albert Kiffin. He had been baptized into the Church years ago when there was a large branch in the town, but when they emigrated to Utah, he had lost track of the people. This was the first he had heard of the Church since. It was he that had given the information about the mender of shoes.

"I wonder why I didn't lambast that shoemaker?" Gus inquired of his companion on the way home.

Hewling couldn't tell him.

"I didn't want to at all," Gus continued. "I pitied the poor cuss awfully!"

"How did you know he'd done that?" Ira asked.

"Brother Silvertown says that every one that asks for a sign has, and I guess it's true all right."

[To be Continued.]

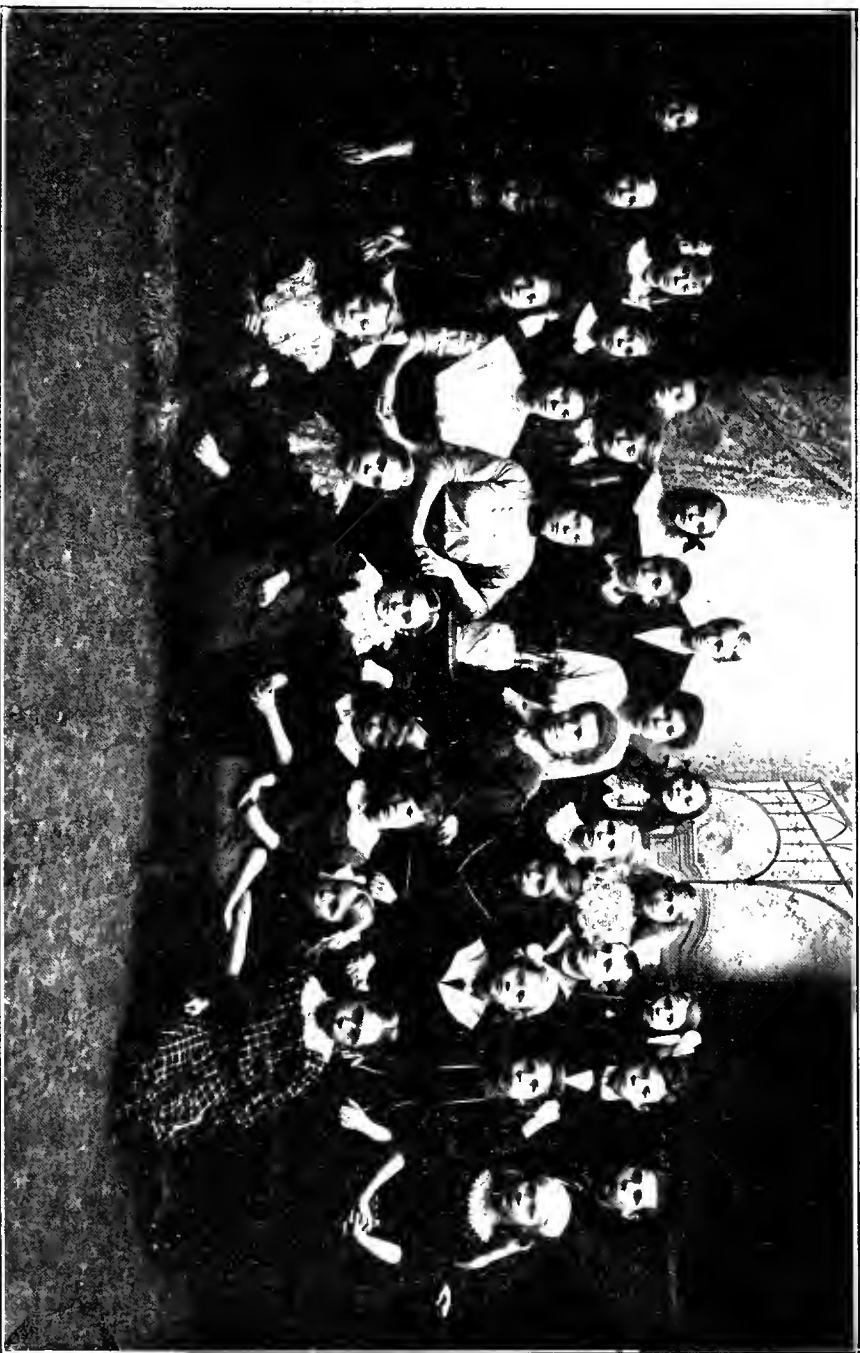
A Sacrament Thought.

The beautiful things which our Savior has said,
And the beautiful life He so faithfully led,
If I follow, will make my life beautiful, too—
If I love Him I'll do what He asks me to do.

For our fathers and mothers, or others we love,
We do all we can our affection to prove;
And for Him, our Lord Jesus, 'tis equally true,
If we love Him we'll do what He asks us to do.

He has asked us in His name to eat and drink
Of the Sacrament, thus to remember and think
Of His life and His death, and of all He passed through.
May we love Him and do all He asks us to do!

—L. Lula Greene Richards.



A SUNDAY SCHOOL CLASS IN STOCKHOLM, SWEDEN.



THE JUVENILE INSTRUCTOR

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SALT LAKE CITY, - AUGUST, 1913

Our Right to be Honestly Represented

Much of what we know, or suppose we know of others comes to us second-hand. People's words are quoted, or misquoted, and their conduct described by others to us, and we listen and, of course, having confidence in those to whom we listen, we believe. And thus our sympathy or our prejudice is aroused toward those spoken of. But

it is so easy to change the meaning of a statement, either purposely or unintentionally, by the omission or the addition of a single word, or a simple phrase, the meaning of which may have been only inferred, that the original thought or statement might be completely reversed. We should therefore always be careful in forming our conclusions, especially if inclined to prejudice or evil, that we be not lead into error and wrong. In listening to reports of the sayings or doings of others, we should carefully note the spirit in which it is told, whether it is free from prejudice, or partisan feeling, and over-interest. And then it would not be amiss to note, and make proper allowance for imperfect memory, imperfect hearing, and therefore imperfect understanding, on the part of the narrators, especially if their reports are tinged with unfavorable bias.

If it is prudent to make allowance, in quoting others, for unintentional misuse of words and mistakes, how much more cautious we should be in accepting the statements of those who purposely misquote, and misinterpret the words, intentions and conduct of others in consequence of their prejudice or hatred?

People whose whole lives have been upright and consistent, and who are therefore useful citizens, are entitled to the confidence of their fellow men, until condemned by something more substantial than hearsay evidence, or the untruthful and prejudiced charges of their enemies. There can be no doubt that worthy men often suffer gross injustice by the malice and

adroit cunning of their enemies who strive to belittle them in the estimation of the public. It is commendable to wish and decide that those who may be wronged by misrepresentation, or misquoted to their detriment, should be heard in their own defense before passing judgment. Manifest prejudice and questionable insinuations should always be sufficient to create doubt of good intention, in the minds of those sought to be misled. That doubt should invariably be placed to the credit of those whose words or conduct are misquoted and used for their injury.

There is a well established rule of courtesy, relative to the criticism of individuals in their absence, which is generally observed by intelligent, fair-minded people; by them it is considered discourteous, unfair, if not dishonorable, to quote persons to their belittlement or injury in their absence. For even an enemy to resort to ridicule and derision of his foe behind his back is cowardly. It is not objectionable to quote others liberally when facts are given, if only correctly quoted, or when those quoted represent the authors to advantage. But to do otherwise would be opposed to an intelligent sense of justice.

Fair-minded men do not indulge in unfriendly comments or unfavorable quotations of their fellow men. To do so would arouse suspicion that they were prompted by unworthy motives against those they insidiously censure and cowardly hold up to ridicule.

Those who listen to hearsay statements and form their judgment upon them are to be pitied as much as blamed.

No person with well balanced mind will form his judgment upon mere rumor or hearsay evidence. It is well to suspend judgment until we know the truth and, until we can know it, silence is golden. There are too many thoughtless, and what is worse, careless expressions of opinion about men

and women who are misquoted or misrepresented. Hastily formed opinions or judgment are seldom if ever sound; neither is it necessary for us to express our opinions, or form judgments upon every thing. There are hundreds of things and hundreds of people unworthy of, and about whom it is entirely unnecessary to have opinions, much less to form opinions and express them. It is sometimes difficult to suppress the feeling of prejudice when we yield to listen to unfavorable comments and quotations attributed to others, and in so listening we are prone to form sentiments of dislike, or contempt toward them.

Those inclined to be hasty in their opinion, and extreme in their judgment, should carefully train themselves to deliberation and restraint. To repeat to others unfavorable hearsay statements is almost as bad as to originate them. The effect of repeating evil may be as fatal as giving it out at first hand, and although the repeater may not be in the same class as the originator, he is an endorser.

It is the sacred right of every author to be quoted and represented both correctly and impartially. There is a well known and oft quoted saying to which all men will do well to take heed. It is this: "He who judgeth a matter before he heareth it is not wise." And there is a passage of scripture quite as full of meaning and substance as that, which reads thus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." JOSEPH F. SMITH.

ANNUAL STATISTICAL AND FINANCIAL REPORT OF LATTER-DAY

NAME OF STAKE OR MISSION	STAKE SUPERINTENDENT OR MISSION PRESIDENT.	P. O. ADDRESS	No. of Schools	No. members in Ward between 4 and 20, inclusive	No. Members be- tween 4 and 20 years, inclusive, enrolled in Sunday Schools	No. times schools held during year	Males Officers and Teachers
Alberta	George E. Cahoon	Leavitt, Alta., Canada	17	1550	1426	766	184
Alpine	Ell J. Clayson	American Fork, Utah	17	3387	3070	861	169
Bannock	L. Sumner Pond	Grace, Idaho	17	1437	1350	757	171
Bear Lake	John A. Sutton, Jr.	Paris, Idaho	23	2857	2743	1084	296
Bear River	Hyrum Jensen	Collinston, Utah	18	1583	1475	800	195
Beaver	Reinhard Maeser	Beaver, Utah	11	1322	1018	477	77
Benson	William G. Raymond	Smithfield, Utah	14	2637	1508	665	182
Big Horn	Emanuel Thomas	Syracuse, Wyoming	7	1232	1069	47	78
Bingham	Charles L. Warnick	Idaho Falls, Idaho	13	3988	1594	650	137
Blackfoot	Mathias J. Benson	Blackfoot, Idaho	18	2530	2269	829	220
Box Elder	Jesse W. Hoopes	Brigham City, Utah	16	2350	2188	770	180
Cache	George Thomas	Jogan, Utah	14	3706	3121	723	185
Carbon	Le Grand Woolley	Price, Utah	8	1254	1102	395	82
Cassia	Reese M. Harper	Oakley, Idaho	36	2562	2354	1639	346
Dravis	Amasa L. Clark	Armiington, Utah	18	3023	2765	891	178
Deseret	Le Roy A. Stevens	Hinckley, Utah	7	1108	1027	351	74
Du Cheane	Frederick S. Musser	Midview, Utah	21	1476	1374	850	149
Emery	Nephil L. Williams	Ferron, Utah	11	2134	1673	441	137
Ensign	William T. Atkin	Salt Lake City, Utah	6	2416	2030	307	92
Fremont	Ezra O. Dalby	Rexburg, Idaho	14	2579	2170	630	139
Granite	George A. Goff	Salt Lake City, Utah	22	6720	5460	1122	286
Hyrum	Alfred Smurthwaite	Wellsville, Utah	12	2177	1989	578	155
Jordan	Clifford I. Goff	Midvale, Utah	13	3299	2710	663	137
Juab	N. A. Nielson	Nephi, Utah	4	1414	1022	208	55
Knab	Edward W. Little	Knab, Utah	7	736	736	341	47
Liberty	Fred J. Pack	Salt Lake City, Utah	16	3356	2789	611	122
Malad	Harley P. Randall	Malad, Idaho	16	1721	1340	726	172
Maricopa	G. Franklin Ellsworth	Mesa, Arizona	7	968	890	233	63
Millard	Lars Jensen	Scipio, Utah	5	1048	945	249	60
Moapa	J. Nephi Hunt	Bunkerville, Nev.	10	680	622	347	64
Morgan	M. Howard Randall	Jorgan, Utah	10	767	641	455	91
Nebor	D. T. Lewis	Spanish Fork, Utah	18	4329	3608	909	236
North Sanpete	James W. Anderson	Mount Pleasant, Utah	13	2883	2385	629	124
North Weber	Thomas M. Irvine	Ogden, Utah	19	2560	2102	949	168
Ogden	William M. McKay	Ogden, Utah	11	2213	1789	582	108
Onida	William Hawkes, Jr.	Preston, Idaho	22	3027	2668	1054	273
Panguitch	Alma Barney	Panguitch, Utah	13	1798	1634	573	111
Parowan	James Olrlorton	Parowan, Utah	10	1511	1295	475	90
Pioneer	Theodore T. Burton	Salt Lake City, Utah	16	3076	2514	810	162
Pocahontello	Sven F. Johnson	Downey, Idaho	17	1889	1679	767	185
Rigby	O. S. Corden	Rigby, Idaho	12	1627	1378	538	131
Salt Lake	E. P. Parry, Jr.	Salt Lake City, Utah	12	3389	3159	694	161
San Juan	Clyde A. Hammond	Moab, Utah	4	474	474	198	51
San Luis	Ira B. Whitney	Sanford, Colo.	6	634	596	254	62
Sevier	H. J. Hansen	Richfield, Utah	23	3384	3257	1055	235
Snowflake	M. R. Tanner	Snowflake, Ariz.	10	1009	916	410	92
South Sanpete	George E. Benesh	Manti, Utah	10	2516	2182	497	109
St. George	George E. Miles	St. George, Utah	14	1879	1592	649	147
St. Johns	Marinus Christensen	St. Johns, Arizona	9	728	646	352	60
St. Joseph	E. O. Phillips	Butcher, Arizona	14	1914	1715	655	141
Star Valley	H. F. Burton	Ogden, Utah	12	1376	1329	517	143
Summit	W. R. Emmett	Coalville, Utah	17	1960	1626	710	121
Taylor	Ernest Bramwell	Raymond, Canada	12	1538	1452	541	126
Teton	James F. Griggs	Driggs, Idaho	14	1036	869	476	98
Tooele	B. W. Black	Grantsville, Utah	11	1364	1136	506	102
Uintah	Wallace Calder	Vernal, Utah	11	1530	1303	477	90
Unlon	A. S. Geddes	La Grande, Oregon	11	939	836	519	107
Utah	E. J. Glade	Provo, Utah	20	4704	3843	1012	214
Wasatch	James Johnson	Heber, Utah	9	1788	1574	439	74
Wayne	W. H. Callahan	Loa, Utah	8	678	635	363	65
Weber	Brigham H. Goddard	Ogden, Utah	11	360	2475	565	128
Woodruff	George A. Peart, Sr.	Evanston, Wyoming	13	1607	1403	615	106
Yellowstone	F. A. Miller	St. Anthony, Idaho	13	1400	1159	554	115
Young	Joa. H. Dean	Redmea, Colo.	6	490	487	273	69
MISSIONS			865	13199	113081	38773	8726
Totals of States			865	13199	113081	38773	8726
Australia	Chas. H. Hyde	Sydney, Australia	10	-----	-----	359	40
California	Joa. E. Robinson	Los Angeles, Calif.	16	-----	-----	705	111
Central States	S. O. Bonnon	Independence, Mo.	19	-----	-----	770	92
Eastern States	Ben E. Rich	New York City, N. Y.	15	-----	-----	531	51
British	Rudger Clawson	Liverpool, England	76	-----	-----	3601	292
Hawaii	Samuel E. Woolley	Honolulu	45	-----	-----	1940	179
Japan	H. G. Ivina	Tokyo, Japan	6	-----	-----	254	23
Mexico	Rev. L. Pratt	City of Mexico	7	-----	-----	326	15
Netherlands	Roscoe W. Eardley	Rotterdam, Holland	21	-----	-----	888	101
Northern States	German E. Ellsworth	Chicago, Illinois	23	-----	-----	976	108
N. W. States	Melvin J. Ballard	Portland, Oregon	14	-----	-----	637	80
New Zealand	O. D. Romney	Auckland, New Zealand	32	-----	-----	-----	60
Samoa	Christian Jensen	Pesera, Upola, Samoa	6	-----	-----	223	12
Scandinavia	M. Christopherson	Copenhagen, Denmark	25	-----	-----	1030	103
South Africa	Frank J. Hewlett	Woodstock, Cape Colony	6	-----	-----	270	26
Southern States	Charles A. Callis	Chattanooga, Tennessee	55	-----	-----	2350	119
Sweden	A. Theo. Johnson	Stockholm, Sweden	10	-----	-----	713	51
Switz. & Germany	H. W. Valentine	Zurich, Switzerland	36	-----	-----	1599	147
Western States	John L. Herrick	Denver, Colorado	5	-----	-----	245	21
Mission Totals			438	-----	-----	17417	1632
Grand Totals			1303	13199	113081	56190	10358

SAINTS SUNDAY SCHOOLS, FOR YEAR ENDING DECEMBER 31, 1912

Female Officers and Teachers	Total Officers and Teachers	Percentage of Attendance of Officers and Teachers	Percentage Officers and Teachers Lawfully Excused	No. of Male Pupils not including Parents' Department	No. Female Pupils not including Parents' Department	Enrollment by Depts., not including Parents' Dept.					Total No Pupils not including Parents' Department	Percent Attendance of Pupils not including the Parents' Department	Total Enrollment in Parents' Department	Percent Attendance in Parents' Dept.	No. Stake S. S. Officers and members of Board not on Ward Roll	Total Officers, Teachers, Pupils, Stake S. S. Officers and members of Board including Parents' Department
						Kindergarten	Primary	First Intermediate	Second Intermediate	Theological						
146	330	57	14	850	740	392	263	383	272	300	1590	47	620	26	13	2458
218	387	64	21	1448	1621	687	550	889	516	427	3069	59	405	33	18	3870
169	343	52	11	713	663	361	292	260	217	246	1376	47	344	32	9	2072
267	562	50	18	1452	1461	642	553	672	545	501	2913	54	421	24	19	3915
151	346	55	14	810	759	400	302	345	285	236	1569	63	391	24	19	2325
83	160	68	19	487	605	288	217	189	164	237	1092	69	247	50	13	1512
177	359	64	16	1208	1342	500	479	661	460	450	2550	56	487	33	13	3409
101	179	66	20	597	487	269	168	278	208	161	1084	46	322	34	20	1605
128	265	66	15	788	807	340	317	477	225	234	1593	62	298	23	13	2169
182	402	77	18	1157	1112	535	404	492	414	423	2369	78	586	68	10	3267
191	371	71	13	1209	1230	625	387	674	521	332	2439	58	588	37	16	3388
177	362	73	15	1627	1739	644	483	796	677	766	3396	62	471	51	17	4216
90	172	50	14	567	628	348	207	327	153	160	1195	51	185	30	4	1556
312	658	58	12	1380	1345	595	579	661	447	449	2775	53	804	30	8	4245
203	381	71	17	1466	1451	626	469	755	529	549	2917	61	551	36	13	3892
77	151	68	13	560	560	308	211	288	154	169	1120	56	302	30	14	1587
186	335	66	16	751	728	332	272	384	299	142	1479	52	342	40	6	2192
117	254	68	19	896	928	387	367	411	334	326	1824	49	395	44	12	2485
128	220	81	13	1097	1193	423	374	622	414	457	2220	58	355	41	22	2877
130	269	61	12	1113	1159	533	445	436	418	386	2276	56	387	37	12	2946
319	606	70	13	2880	3177	1621	968	1620	846	1002	6057	54	905	33	19	7586
154	310	71	19	1039	1066	452	316	432	382	464	2105	58	341	42	22	2778
132	269	62	20	1297	1418	665	472	703	498	377	2715	60	331	27	21	3335
61	106	69	22	470	681	233	140	321	176	181	1051	60	129	46	4	1290
76	123	63	24	373	389	234	139	177	107	105	762	66	155	47	5	1045
174	296	79	9	1384	1593	806	485	788	491	407	2977	61	297	45	19	3509
141	313	60	12	698	815	367	362	274	211	299	1513	58	431	35	15	2272
61	129	66	17	471	476	211	205	255	137	139	947	56	192	35	10	1278
70	130	61	10	457	528	203	143	273	172	191	936	57	265	41	8	1378
69	133	66	16	369	339	200	156	102	117	133	703	53	179	28	10	1030
82	173	62	15	344	373	133	163	154	97	120	717	64	126	34	15	1081
250	486	64	16	1744	2096	925	655	1000	641	619	3840	62	554	38	14	4894
121	245	65	13	1115	1270	502	470	677	445	291	2385	71	210	48	15	2955
201	360	68	13	1056	1046	433	401	565	435	268	2102	61	357	40	11	2839
138	246	77	21	869	943	365	278	504	324	341	1812	64	309	39	17	2334
231	504	58	21	1411	1444	676	569	614	528	468	2855	61	542	33	18	3919
141	282	63	15	751	895	498	260	347	284	267	1646	63	222	42	19	2139
104	194	63	18	819	780	274	325	325	190	286	1399	55	453	60	10	2056
177	329	70	17	1177	1445	750	429	749	416	278	2622	61	376	43	21	3348
139	325	49	22	873	929	411	427	390	262	303	1802	50	346	32	9	2482
125	256	55	9	692	729	303	221	425	236	256	1421	55	330	32	18	2025
211	372	72	10	1435	1864	802	507	924	587	479	3299	58	374	38	19	4064
56	107	63	29	249	265	170	72	107	82	83	514	60	143	42	4	763
51	113	60	10	337	344	120	112	132	135	162	681	49	112	41	5	911
251	486	67	17	1562	1804	769	585	779	626	607	3366	59	694	26	9	4555
98	190	59	21	455	421	207	190	164	149	166	876	58	238	40	12	1313
142	257	68	13	1069	1149	612	364	609	408	234	2218	65	334	37	13	2816
142	289	60	18	898	922	513	334	384	299	270	1820	64	362	42	13	2474
86	146	52	16	422	370	210	163	173	97	156	792	50	203	24	11	1152
173	316	66	18	833	837	450	355	434	322	293	2454	54	334	29	14	2894
129	272	62	11	717	737	330	275	320	255	210	1454	45	210	44	14	2030
142	299	61	12	798	819	455	359	383	250	170	1617	62	238	35	12	2133
110	236	70	13	792	783	351	291	305	287	251	1575	61	262	42	7	2080
86	144	57	21	461	472	234	177	243	157	122	933	51	258	52	10	1385
91	193	59	24	549	686	340	266	247	189	193	1235	65	165	33	14	1607
109	199	57	14	660	706	370	233	391	259	182	1365	45	309	27	16	1889
91	198	71	10	464	477	228	149	182	209	173	941	73	312	39	7	1458
245	459	73	9	2088	2384	1064	736	1151	752	769	4472	64	899	43	16	5846
126	200	71	19	705	765	345	256	374	313	172	1460	64	268	41	14	1942
94	159	66	18	316	339	144	149	165	90	107	685	57	139	42	9	962
165	293	77	14	1159	1510	400	453	843	573	400	2669	59	255	38	17	3234
104	210	55	15	648	762	367	304	296	223	220	1410	57	167	45	26	1813
111	226	56	14	670	676	347	240	317	217	224	1345	47	312	30	9	1892
60	119	65	15	262	258	128	118	77	79	118	520	57	181	41	3	823
9058	17784	63	16	57873	62312	28467	21580	29039	20785	19419	120190	58	23244	36	847	161245
27	67	78	---	106	144	9	76	32	17	116	250	64	48	63	---	365
107	218	68	18	635	655	263	246	253	212	313	1299	57	98	44	---	1906
96	188	68	14	335	345	112	143	155	69	261	741	59	108	63	---	1037
23	74	---	---	140	176	---	---	---	---	238	338	---	---	---	---	410
206	497	---	---	939	1179	129	455	322	128	1084	2118	---	---	---	---	2615
97	276	95	2	809	946	18	568	98	97	974	1755	54	215	---	---	2246
7	30	90	6	111	163	---	139	76	25	34	274	---	---	---	---	304
13	79	76	9	127	128	---	136	26	---	7	255	57	---	---	---	284
49	150	93	5	517	577	254	158	253	129	296	1094	73	91	90	---	1335
50	188	83	5	423	490	31	296	76	74	475	922	79	---	---	---	1110
75	155	70	13	284	317	106	127	120	83	165	601	60	73	46	---	894
56	116	---	---	500	546	---	---	---	---	1046	1046	---	---	---	---	1162
12	24	96	3	120	118	14	36	53	25	106	238	71	24	95	---	286
87	191	84	5	486	615	83	244	202	167	405	1101	64	---	---	---	1292
10	36	86	14	47	67	13	59	9	7	26	114	69	---	---	---	150></



Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

CONCERT RECITATION FOR SEPTEMBER, 1913.

(Doctrine and Covenants, Section 76:1-6.)

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior:

"Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out;

"His purposes fail not, neither are there any who can stay His hand;

"From eternity to eternity He is the same, and His years never fail.

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory."

SACRAMENT GEM FOR SEPTEMBER.

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Choristers and Organists' Department.

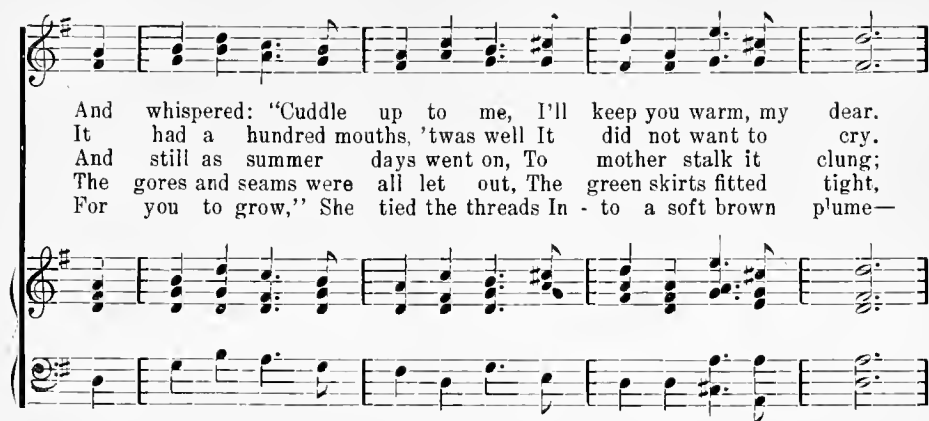
Horace S. Ensign, Chairman; Geo. D. Pyper, and Joseph Ballantyne.

Baby Corn.

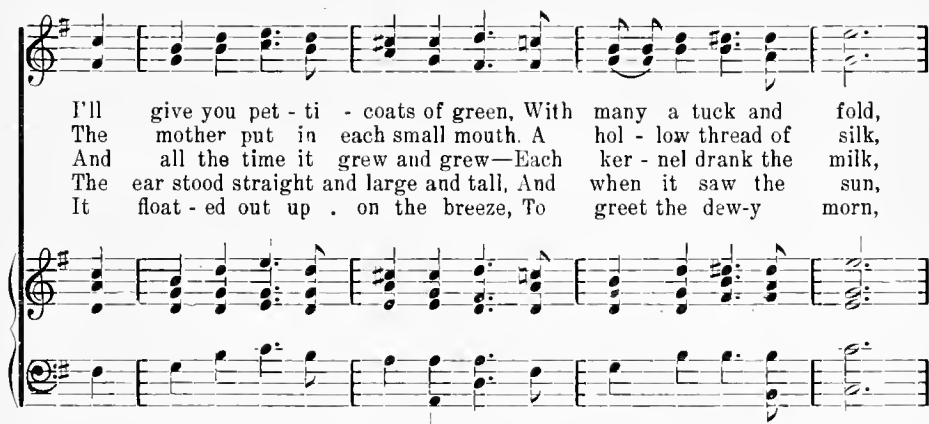
MUSIC BY LEVI C. PARKER.

Allegro moderato.

1. A hap - py mother stalk of corn, Held close a ba - by ear,
2. A fun - ny lit - tle ba - by, that, For though it had no eye,
3. The pet - ticoats were gathered close, Where all the threadlets hung,
4. And each grew strong and full and round, And each was shining white:
5. "You're old enough," said Mother stalk, "And now there's no more room



And whispered: "Cuddle up to me, I'll keep you warm, my dear.
 It had a hundred mouths, 'twas well It did not want to cry.
 And still as summer days went on, To mother stalk it clung;
 The gores and seams were all let out, The green skirts fitted tight,
 For you to grow," She tied the threads In - to a soft brown plume—



I'll give you pet - ti - coats of green, With many a tuck and fold,
 The mother put in each small mouth. A hol - low thread of silk,
 And all the time it grew and grew—Each ker - nel drank the milk,
 The ear stood straight and large and tall, And when it saw the sun,
 It float - ed out up . on the breeze, To greet the dew-y morn,



To let out dai - ly as you grow, For you will soon be old."
 Through which the sun and rain and air, Pro - vid - ed ba - by's milk.
 By day by night, in shade in sun, From its own thread of silk.
 Held up its emerald sat - in gown, To say: "Your work is done."
 And then the ba - by said: "Now I'm a full grown ear of corn!"

What Choristers Should Not Do and Be.

By Joseph Ballantyne.

Above all, a chorister should not be undignified. Possession of too much self-esteem often prompts one to feel that this gives him a dignified bearing. The reflection of such a feeling on those being led is disastrous to good results, for it is, in reality, a false representation, on the part of the director, of virtues and ability he does not possess, but only assumes. Such a chorister is often over-bearing, and displays an unusual desire to show his authority. Fortunately there are few such men now active conductors. The opposing fault lies, in the entire absence of confidence and self-esteem.

A chorister should not appear as director with a manifest feeling of diffidence. This attitude would also result in failure, because our attainments of results depend entirely upon our ideals and our ability to present them.

A conductor who holds back rather than gives out spontaneously can neither think nor do well. Equipment in musical education is a great asset, but we have few real musicians directing in Sunday Schools, though a number of excellent choristers are in active service.

A chorister lacking in musical attainment should not take this to mean failure: for, if he does, it simply means lack of desire to study and improve along musical lines, and this attitude is sure defeat. Individuality means much in directing, and every chorister should develop his faculties by right thinking over the work he has to perform, and the compositions he is to present.

A chorister should not beat time indifferently or in a wrong way. This is a common fault, and a most serious one. Time-beating establishes the rhythmical flow of a piece of music and if rightly done indicates and aids in proper accents, without which any composition is dry and uninteresting.

Many choristers have a down and up beat for any kind of time. Every composition may be directed in one of three ways: You may beat, down, up, for two in a measure; down, right, up, for three in a measure, and down, left, right, up, for four in a measure, with special care that the first note in every measure has the down beat. Much confusion exists regarding compound time, such as six-eight, nine-eight, and twelve-eight, especially is this true in six-eight time. The beat in six-eight time depends entirely on the speed. When very slow one should beat it in six—down, right, up, twice in a measure (some directors use three beats to right, then three to the left for six-eight time), but for the purpose of directing Sunday School hymns the former way is easier and preferable. When the speed is rapid enough six-eight time should be beat two in a measure—down, up. The latter way is more often used than the former in Sunday School hymns. You always beat nine-eight time in three—down, right, up, and twelve-eight time in four—down, left, right, up.

The expressive value of time beating cannot be overestimated. It is the most effective means of rhythmical flow, and the only way to reach results in phrasing, shading, expression and accent.

(TO BE CONTINUED.)

Sacrifice is the secret of beauty, culture and character. Selfishness eats sweetness from the singer's voice as rust eats the edge of a sword.—*Hillis.*

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter, Hyrum G. Smith, and Charles H. Hart.

Work for September.

The Parents' Class committee is preparing a series of lessons for the fall months around the general subject of "Child Government."

To enrich the discussion certain pamphlets of the same kind as the McKeever pamphlets are to be used. These pamphlets will be supplied through the Deseret Sunday School Book Store as before.

We cannot at this time give specific directions regarding them, as the committee has not yet secured definite information, but in some form, by circular letter or otherwise, these directions will be sent in time for the September work.

Let the class leaders begin to prepare themselves to take up the following subjects for the beginning lessons.

I. *Local Subject.* We suggest that this be given the first Sunday in September. Our reason for this is that

a desire has been expressed to make this Sunday a day to rally the Parents' Class members for the ensuing year's work, by giving them an enspiriting program of some kind. Work out the suggestion in your own way. Or, if you desire, plan some other subject of your own choosing.

II. *Calendar Subject, Our Teachers.* Schools will be opening at this time. We suggest a "get acquainted meeting." It will be well to plan some discussion around the idea, "What can the home best do to help the teacher? What can the school do best to help the home?" Let the teachers be invited, if desired, to take part in the discussion. Other vital home and school topics also may be arranged.

III. *Quarterly Lessons One and Two* will be around the general subject given, "Governing the Child."

The specific topics to be taken up at that time will be submitted later.

Theological Department.

John M. Mills, Chairman; James E. Talmage, Geo. H. Wallace, Milton Bennion and Edwin G. Woolley, Jr.

First Year—Lessons for September.

Jesus, the Christ.

[By Dr. James E. Talmage.]

Lesson 25. "Eyes they See Not."

The incidents of which this lesson treats are recorded in the 9th chapter of John. They tell of a man who had been blind from his birth and who was healed of his affliction by the Lord Jesus. As the disciples looked upon the blind man they asked whether his affliction was due to some past sin of his or the sins of his parents. The question shows that they believed in a

pre-existent state, for since the man had been born blind his blindness could not be attributed to any sin of his committed in mortality. The erroneous belief was then very general that bodily afflictions were results of and penalties for individual sin. Our Lord's answer to the question refutes this doctrine. While we have special instances of affliction following individual transgression (for example see John 5:14; Mark 2:5; Matt. 9:2) such instances do not prove that particular afflictions are always the results of specific personal sins. Consider the history of Job; see also the instance of Lazarus

(John 11:4) as examples of bodily and mental suffering which seem to bear no relation to specific sins. Moreover, consider the awful sufferings of the Christ Himself; He suffered as never has man suffered before or since, yet His anguish was surely not the result of offense on His part. Saints often suffer more than sinners, and affliction may be given for purposes other than those of punishment for transgression.

The miracle itself was a remarkable one. The Savior anointed the man's eyes with clay, then directed him to go and wash in the pool of Siloam. He obeyed and received his sight. The people marveled at the miracle; the Pharisees openly expressed their disapproval. The miracle was wrought on the Sabbath day; this gave them an excuse for reiterating the charge of Sabbath breaking against Him. The people were divided; some said Jesus could not be a man of God because He kept not the Sabbath day; others said that a sinner could not work such miracles. The priestly leaders questioned the man and then appealed to his parents; the parents prudently declined to answer, saying that their son was of age and could speak for himself. The Pharisees tried to get the man to declare that Jesus was a sinner; note his direct and convincing answer: "Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see (verse 25). It had already been decreed that any one who confessed that Jesus was the Christ should be put out of the synagogue. And so the man who had been healed of his blindness was cast out. Afterward Jesus again questioned him and the man confessed his belief that Jesus was the Son of God, and worshiped Him.

The great lesson to be impressed in connection with this miracle and its attendant circumstances is that willful rejection of the truth brings condemnation and spiritual blindness. Even with the plainly demonstrated facts be-

fore them the bigoted priests and Pharisees would not admit the miracle of the healing, and tried to get the man himself to deny the Christ who had healed him. The man, however, was firm in his declaration, that whereas once he had been blind, now he could see, and that he knew his healing had been effected through the power of God.

Jesus taught in connection with the miracle that many were blest with the power of sight yet refused to see the truth, and that their refusal would bring judgment upon them. Study carefully verses 39-41 of the chapter. These embody the lesson that Christ sought to impress upon the people.

Lesson 26. The Shepherd and His Sheep.

On many occasions Christ spoke of Himself as the Shepherd and those who believed on Him, as His sheep. The figure is a striking one, and all the more so when we consider the conditions under which it was used. Pastoral conditions prevailed in the east and the dignity of the shepherd's calling was very generally recognized. By specific prediction a Shepherd had been promised unto Israel. David, the king of whom all Israel was proud, had been taken directly from the sheep-fold and had come to the anointing that made him royal with a shepherd's crook in his hand. Consider in this connection the sublimity of the splendid poem known as the twenty-third Psalm,— "The Lord is my shepherd: I shall not want." etc. Read and study the psalm in detail.

Jesus impressed upon his disciples the honor of a shepherd's calling and specified the characteristics of a true shepherd. Such a one leads his sheep, they know his voice and follow him, for they love him; and he defends his flock even at the risk of sacrifice and suffering, for they are his.

Not so with the hireling herder who tends the sheep only as a task. He droves the flock instead of leading, for

he has not endeared himself to the sheep and they do not voluntarily obey his voice.

Note our Lord's declaration: "I am the good shepherd" (verse 11). Again He speaks of Himself as the door. Entrance to the sheep-fold is by the door or gate, and those who have a right to enter go in that way. The robber, however, would not try to enter by the door for it is guarded and he would be denied admission. The thief or would-be despoiler of the flock tries to break in by violence.

The present lesson is one rich in suggestion. The teacher should make it impressive through illustrations that all may understand. There is material for many lessons in the one simple declaration of the Christ: "My sheep hear my voice, and I know them, and they follow me" (verse 27). The following incident may serve as a type of the lesson that may be taught through common and every-day occurrences.

I walked once with a friend, who with his family had recently moved into our neighborhood,—a neighborhood new to them. The family included several happy children, between whom and the father there was a strong affection. The children had readily made friends with the other children of the neighborhood. As the father and I approached the new abode of the family we saw a whole bevy of his children with about twice as many others. He called out in a joyous tone; all looked at him; there was a great excitement. Every one of his own ran toward him with hands outstretched joyously, shouting: "Papa, papa, and the foremost of them all shouted back: "Hurry, hurry, papa's come." Even the presence of a stranger deterred them not, for they knew the father's voice and were happy. There was no feeling of fear nor of embarrassment in their hearts. The other children moved away, for they knew they were strangers. After first greetings, the happy children of the family ran to their playmates and gathered them up to bring

them to the Papa whom they knew so well and so lovingly. And though the strangers could never be his as were his own, yet even they learned to love him and were soon eager to come when he called.

There is a vital difference between the owner and the hired attendant of the flock. Our lesson may be regarded as one emphasizing the difference between the shepherd and the sheepherder.

Lesson 27. "Who is my Neighbor?"

We have here to deal with certain questions propounded by a lawyer, and with Christ's instructive answer to the same. A certain lawyer said to Him: "Master, what shall I do to inherit eternal life?" Compare this question with others of a similar nature indicated by the references given in the outline. Jesus began His reply by presenting a counter question. It was evident that as far as the letter of the law was concerned the lawyer knew very well what he had to do to inherit eternal life. The requirement was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:25-27). Compare this with the specification of the *great commandment* which also had been brought out through a lawyer's question (Matt. 22:35-40).

The lawyer's citation of scripture was approved of our Lord, who said unto him: "Thou hast answered right; this do and thou shalt live" (Luke 10:28). It is evident that the lawyer's motive had been primarily that of confusing Jesus, for we read (verse 25) that he put his question to tempt the Lord. The Savior's answer turned the tables and the lawyer himself was the embarrassed one. He made a feeble attempt at self-justification, which of itself was indicative of his feeling of self-conviction, and he propounded a second question: "Who is my neighbor?" (verse 29). There is a great sig-

nificance in this query: the lawyer wanted to find a limitation as to the application of the law beyond which he would not be expected to go. If he had to love his neighbor as he loved himself, he wanted to have as few neighbors as possible. As suggested in the outline, this desire may be somewhat similar to that of Peter, who wanted to know just how many times he was required to forgive an offender (see Lesson 22).

In response to the lawyer's second question Jesus proceeded to impress the lesson by parable. The story of the good Samaritan is rich in its interest as a story alone and in the deep lessons which underlie it. The road from Jerusalem to Jericho was then known as the "Red Path" or the "Bloody Way," because of the frequency of robberies and murders committed thereon. One of the victims of these outrages was lying upon the road as he had been left by robbers, naked and wounded and supposedly dead. A priest, who should have been prompt in acts of mercy, came along, but he passed on the other side of the road and left the man to his fate. An assistant priest, a Levite, came next; and he likewise turned to the other side of the road and gave no aid. Be it remembered that the priests and the Levites were recognized officials among the Jews. They were great men in the estimation of the people.

Then came a Samaritan, and when he saw the sad plight of the victim of robbery, he bound up the man's wounds and took him to a place where proper attendance could be secured. The contrast between the priest and the Levite on the one hand, and the Samaritan on the other, is all the stronger when we consider the contempt with which the Jews regarded the Samaritans. Thus, in the lesson, the one who acted worthily belonged to a despised people by whom the Jews professed to believe no good could be done. This is a reiteration of the les-

son that even the children of Abraham will be cast out if they sin, and those who are not of the chosen lineage will be exalted if they merit exaltation (see Lesson 24).

Reverting again to the lawyer's question: "Who is my neighbor?" consider our Lord's summary of the lesson He sought to impress: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" He said: "He that showed mercy on him." Then said Jesus unto him: "Go, and do thou likewise" (verses 36-37).

Third Year—Church History.

[Prepared by John Henry Evans.]

In this month's article are given some incidents from the life of a man in our own time, the reading or telling of which to the class on testimony day should inspire testimonies in the class. They are taken from the "Life of President Wilford Woodruff," but illustrate various classes of incidents.

PRAYERS ANSWERED

After Wilford Woodruff received the gospel, he felt an intense desire to deliver in turn the same message that had brought him such joy, such assurance, such satisfaction in the service of the Master. The message that came to him was the most glorious event of his life, and it is quite natural that he should wish to be a messenger of the same divine truth to others. The talents with which he had been endowed by his Maker awakened within him those hopes, aspirations, and ambitions that were in harmony with those gifts which were peculiar to the man. His talents made him pre-eminently a messenger of salvation to the world. It is no wonder that he was prompted by a heartfelt desire to bestow upon others that which had come with such joy and with such abundance to him.

He wanted to go on a mission, but felt that he should be called, and he sincerely believed that the Lord would prompt those whose duty it was to bestow upon him such an honor, such a privilege. He retired to the woods in prayer. There upon his knees in humility and childlike simplicity, he told the Lord his wishes

and his hopes. He asked Him, if it was within His holy will, that the way might be opened for him to preach the gospel in the world. "Before I arose from my knees," he says, "the Spirit of the Lord rested upon me, and bore witness that my prayer was heard and should be answered upon my head. I arose very happy and walked through thick woods about forty rods into an open road. As I entered the roadway, I met Judge Elias Higbee. Brother Higbee was a high priest and a very faithful man, one of the noblest men of God in the last days. I had associated with him daily, but never mentioned to him my desire to preach the gospel. To my surprise, as soon as I approached him he said: 'Brother Woodruff, the Spirit of the Lord tells me that you should be ordained to go and preach the gospel.'"

A few days later, on the 5th of November, 1834, by vote of the branch of the Church at Adam-ondi-Ahman, Wilford Woodruff was ordained a priest by Simeon Carter who also ordained Stephen Winchester and Heman Hyde at the same meeting. He received his license and by appointment of Bishop Partridge was assigned to Arkansas and Tennessee. In eight days he left to perform his mission, to be one of the very foremost in introducing the gospel into the Southern States—a section of the Union where, since then, so many thousands have received the gospel and have been gathered to Zion. His faith had been great. The Spirit of the Lord rested upon him and his prayers were promptly answered.—*Life of Wilford Woodruff*, pp. 46, 47.

GIFT OF DISCERNMENT.

"On the 27th of March I arrived at Memphis, weary and hungry. I went to the best tavern in the place kept by Mr. Josiah Jackson. I told him I was a stranger and had no money, and asked him if he would keep me over night. He inquired what my business was and I told him I was a preacher of the gospel. He laughed and said that I did not look much like a preacher. I did not blame him, as most of the preachers he ever had been acquainted with rode on fine horses or in fine carriages, dressed in broadcloth, had large salaries and would likely see this whole world sink to perdition before they would wade through one hundred and seventy miles of mud to save the people.

"The landlord wanted a little fun, so said he would keep me if I would preach. I must confess that by this time I became a little mischievous, and pleaded with him not to set me preaching. The

more I pleaded to be excused the more determined Mr. Jackson was that I should preach. He took my valise, and the landlady got me a good supper. I sat down in a large hall to eat. Before I got through, the room began to be filled by some of the rich and fashionable people of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine after traveling through the mud as I had done. When I finished eating, the table was carried out of the room, over the heads of the people. I was placed in the corner of the room, with a stand having a Bible, hymn book, and candle on it, hemmed in by a dozen men, with the landlord in the center. There were present some five hundred persons, who had come together, not to hear a gospel sermon, but to have some fun. I read a hymn and asked them to sing. Not a soul would sing a word. I told them I had not the gift of singing; but with the help of the Lord, I would both pray and preach. I knelt down to pray, and the men around me dropped on their knees. I prayed to the Lord to give me His Spirit and to show me the hearts of the people. I promised the Lord, in my prayer, that I would deliver to that congregation whatever He would give to me. I arose and spoke one hour and a half, and it was one of the best sermons of my life. The lives of the congregation were open to the vision of my mind and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I ceased I was the only person in the room.

"Soon I was shown to a bed, in a room adjoining a large one in which were assembled many of the men whom I had been preaching to. I could hear their conversation. One man said he would like to know how that "Mormon" boy knew of their past lives. In a little while they got to disputing about some doctrinal point. One suggested calling me to decide the point. The landlord said: 'No; we have had enough for once.' In the morning, I had a good breakfast. The landlord said if I came that way again to stop at his house, and stay as long as I might choose."—*Life of Wilford Woodruff*, pp. 55, 56.

SPIRIT OF REVELATION.

"In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston, to gather up the remnant of the Saints and lead them to the valleys of the mountains.

"While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it.

"Dominicus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house.

"I had been in bed but a short time, when a voice said to me, 'Get up, and move your carriage.'

"It was not thunder, lightning nor an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost.

"I told my wife I must get up and move my carriage. She asked: 'What for?'

"I told her I did not know, only the Spirit told me to do it.

"I got up and moved my carriage several rods, and set it by the side of the house.

"As I was returning to bed, the same Spirit said to me, 'Go and move your mules away from that oak tree,' which was about one hundred yards north of our carriage.

"I moved them to a young hickory grove and tied them up. I then went to bed.

"In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was.

"In the morning I measured the trunk of the tree which fell where my carriage had stood, and I found it to be five feet in circumference. It came within a foot of Brother Hyde's wagon, but did not touch it.

"Thus by obeying the revelation of the Spirit of God to me I saved my life, the lives of my wife and child, as well as my animals.

"In the morning I went on my way rejoicing.

* * * * *

"While returning to Utah in 1850, with a large company of Saints from Boston and the east, on my arrival at Pittsburg, I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, 'Go not on board of that steamer, neither you nor your company.'

"I obeyed the revelation to me, and I did not go on board, but took another steamer.

"The first steamer started at dark, with two hundred passengers on board. When five miles down the Ohio river it took fire and burned the tiller ropes, so that the vessel could not reach the shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us.

"In another instance, after attending a large annual conference in Salt Lake City, and having a good deal of business to attend to, I was somewhat weary, and at the close of the conference I thought I would repair to my home and have a rest.

"As I went into the yard the Spirit said to me, 'Take your team and go to the farm,' which is some three miles south of the Tabernacle.

"As I was hitching the horse to the wagon Mrs. Woodruff asked where I was going.

"I said, 'To the farm.'

"'What for?' she asked.

"'I do not know, I replied; but when I arrived there I found out.

"The creek had overflowed, broken through my ditch, surrounded my home, and filled my barnyard and pig pen. My wife was wading in the water, trying to turn it from the lot, to save the home and family.

"Through my own exertions I soon turned it and prevented much damage that might have occurred had I not obeyed the voice of the Spirit.

"This same Spirit of revelation has been manifested to many of my brethren in their labors in the kingdom of God, one of which I will here name.

"Elder Charles C. Rich was going from Sacramento to San Bernardino with a company of brethren. He had in his possession a large amount of money to make payment on their land purchase. This was known to some road agents in the vicinity, who gathered a company of robbers and went on ahead of Brother Rich and lay in ambush, intending to kill the 'Mormons' and rob them of their money.

"Before reaching the company of robbers Brother Rich came to a by-path or trail. The Spirit then told him to take that path.

"The brethren with him marveled at his course, not knowing that enemies awaited them, but they arrived in safety at San Bernardino with their lives and money, while the robbers wondered why their prey did not come."—Leaves from My Journal, pp. 95-98.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

First Year—Lessons for September.

[Prepared by Sister Bertha Irvine.]

Lesson 25. The United People in Zarahemla.

Teacher's Text: Mosiah 25th and 26th chapters.

Pupil's Text: Mosiah 25:1-18.

Individual Assignments: Mosiah 25: 19-24; 26:1-4; 26:7-13; 26:14-33.

Predominant Thought: Those who truly believe in the Gospel of Jesus Christ, are anxious to teach its truths to others.

Memorize: "Now all these things did Alma and his fellow laborers do who were over the church; walking in all diligence; teaching the word of God in all things; suffering all manner of afflictions; being persecuted by all who did not belong to the church of God."

Review: Events in King Mosiah's reign and in the story of the people in the land of Nephi.

Setting: We now return to Zarahemla after a long sojourn in the land of Nephi. Have the pupils tell what they know of Zarahemla, its history, situation, climate, temple, etc.

Lesson Statement: For the first time in at least seventy-eight years, we find the Nephites once more reunited under one king, the good Mosiah. He had gladly received Limhi and his people and Alma and his people. Perhaps it taxed the hospitality of the people of Zarahemla to have so many come into their midst to live, but they no doubt found a way to provide for their needs. The people of King Mosiah were highly prospered at this time both temporally and spiritually.

One of the first things that Mosiah did after the arrival of these people was to call a meeting of all who were then in the land. The people came in great numbers prepared to hear what the king had to say.

A census may have been taken at

this time for we have it recorded that the people of Zarahemla were more numerous than the Nephites, even with the additions that had come with Alma and Limhi. It is stated also that the Lamanites numbered as many again as did all the people then dwelling in Zarahemla.

Mosiah caused the record of Zeniff (Mosiah 9th and 22nd chapters) and the record of Alma (Mosiah 23rd and 24th chapters) to be read and the people of Mosiah listened with mingled joy and sorrow. They rejoiced to know of the deliverance wrought by the Lord in behalf of Limhi and Alma and their people, but they were filled with sorrow at the thought of their brethren who had been slain by the cruel Lamanites; also to hear of the wickedness which caused the death of a prophet of the Lord; and their hearts were pained to hear of the sinful condition of the Lamanites, for they feared for the welfare of their souls.

King Mosiah spoke to the people, and he also called upon Alma to address them. The latter preached what had been uppermost in his mind so long—faith, repentance and baptism. At the close of his sermon, Limhi came forward desiring baptism, and also all his people.

Alma baptized the believers after the manner of the baptisms in the waters of Mormon: "I baptize thee, having authority from Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world."

King Mosiah appointed Alma chief high priest over the church, granting him the privilege of establishing branches of the church throughout the

land of Zarahemla, with power to ordain priests and teachers over every branch. "This was done because there were so many people they could not all be governed by one teacher; neither could they all hear the word of God in one assembly." Alma was what we would call the President of the church, and all the priests and teachers looked to him for instruction.

The people were very happy and prosperous both temporally and spiritually until those who were children at the time the people of King Benjamin entered into a covenant to serve the Lord, had grown up, and many of them rejected the teachings of the church and went about trying to get others to do likewise, also persecuting those who believed in the Lord.

Alma brought these unbelievers before King Mosiah, but the King delivered them again to Alma to be judged. Alma was very sorrowful because of their iniquities, and he prayed earnestly to the Lord to know what should be done. The Lord spoke to him and told him that all who would not repent of their sins were to be numbered no more with His people, that their names were to be taken from the books of the church until they truly repented. This word of the Lord Alma wrote down, and he then "went and judged those who had been taken in iniquity according to the word of the Lord. And whosoever repented of their sins and did confess them, he did number among the people of the church; and those that would not confess their sins and repent of their iniquity were not numbered among the people of the church, and their names were blotted out."

In the Story of the Book of Mormon, p. 113, is a small copy of Ottin-ger's picture, "The Baptism of Limhi."

The organization of the church into seven branches might be likened to our organization into wards and stakes.

Lesson 26. Alma the Younger and the Sons of Mosiah Convinced of the Power of God.

Teacher's Text: Mosiah 27; Alma 36.

Pupils' Text: Mosiah 27:8-20.

Individual Assignments: Alma 36:5-10; 36:11-16; 36:17-24.

Predominant Thoughts: (1) The prayers of the righteous avail much. (2) The power of God greater than anything apostates can do in opposition to His plans.

Memorize: "Yea, every knee shall bow and every tongue confess before him, yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God."

Setting: Zarahemla and the lands surrounding. The Nephites are now highly prospered, not only in Zarahemla, but had scattered abroad on the north and on the south, on "the east and on the west, building large cities and villages in all quarters of the land." Alma and his companions were perhaps on one of the streets of Zarahemla when the angel appeared unto them.

Lesson statement: Because of the trouble that had been caused by the apostates in their persecutions of those who believed, King Mosiah saw fit to issue "a proclamation of equality, forbidding all his subjects to persecute, vex or abuse their fellows because of their faith or religion, and announcing that in matters of conscience all men were equal before the law, and were all subjects of his protection."

However it required a greater than earthly king to bring to naught the evil intents of the unbelievers, who were greatly encouraged in their misdeeds by the fact that the king's four sons and one of the sons of Alma were their leaders.

The names of these young men were Alma, Ammon, Aaron, Omner and Himni. Being the sons of the king and of the president of the Church, they had doubtless associated together

in Zarahemla from their childhood. They did not believe the teachings of their righteous fathers, and, what was still worse, used the influence which their position gave them to destroy the church of God.

One day, as they were abroad upon their evil errand, they were suddenly stopped. An angel of the Lord appeared unto them, descending in a cloud. He spoke to them, and his voice shook the ground on which they stood. So great was their astonishment that they fell to the earth, "for the fear of the Lord came upon them."

The voice said unto Alma, "Arise" and when Alma arose, the angel addressed these words to him, "If thou wilt of thyself be destroyed, seek no more to destroy the church of God."

Alma heard no more. He fell to the earth and became as one dead. His companions however continued to hear the words of the angel, addressed to Alma. He was asked why he persecuted the Church of God, and was told that nothing should overthrow the Church save the transgressions of the people. The angel declared also that he had been sent from the presence of God in answer to the prayers of His servant Alma, "for," said the angel, "he has prayed with much faith concerning thee, that thou mightest be brought to a knowledge of the truth." He concluded by repeating, "And now I say unto thee Alma, go thy way, and seek to destroy the church of God no more, that their prayers may be answered; and this even if thou wilt of thyself be destroyed."

As Alma was the chief one addressed, we must suppose that he was the leader. He was so completely overcome that he had to be carried by his companions to his home. They told all that had happened to his father, who rejoiced, knowing that the power of God had been made manifest. He caused that the people should be called together to witness what had taken place.

The priests fasted and prayed for

Alma that he might speak, and that his limbs might receive their strength, and that the eyes of the people might be opened to see and know the goodness and glory of God.

After two days and two nights had passed their prayers were answered. Alma arose and declared unto all that he had repented of his wickedness. He preached unto the people, telling them of the anguish of his soul when he realized what he had done, and of the joy that had come to him when he remembered the words of his father concerning Jesus Christ, who was to atone for the sins of the world; how he had cried unto Jesus to have mercy upon him, and that from then his pain and anguish changed to exceeding joy; that he had been blessed in seeing God sitting upon his throne, even as Lehi had done.

So genuine was the repentance of Alma and his companions that they at once went among the people confessing their sins and testifying to the truth of the gospel of Jesus Christ, thus becoming instruments in the hands of God of bringing many to Him.

Liken the conversion of Alma and his companions to that of the Apostle Paul. (See Acts 9:1-18.)

Lesson 27. The Reign of the Judges Established.

Teacher's Text: Mosiah 28, 29; Story of Book of Mormon, chapters 62 and 63.

Pupils' Text: Mosiah 29:1-11; 24-30, 41-47.

Individual Assignment: Mosiah 28:1-9; 28:10-13, 17, 18; 29:37-40.

Predominant Thought: Mosiah's reign crowned with an act of wisdom which brought about true freedom and justice to his people.

Setting: Zarahemla.

Lesson Statement: Mosiah was now becoming old, and, as his father had done before him, was desirous that

the affairs of his kingdom should be happily settled before he passed away. Therefore he sent throughout all the land, desiring to know of the people their will as to who would be their king. The word came back that they desired his son Aaron to reign over them.

Aaron however could not be their king, for he and his brothiers had taken upon themselves the great work of preaching the gospel to the Lamanites. Their conversion had brought about this desire to them, and they had asked their father's permission to perform such a mission. Mosiah inquired of the Lord, and the word of the Lord had come to let them go, that many should believe on their words. And the promise was made of the Lord that they should be delivered out of the hands of the Lamanites.

Therefore by the time the desire of the people was made known that Aaron should be their king he, with his companions, had already begun missionary work in the land of Nephi. We are led to believe that before leaving Aaron had declined to have the kingdom conferred upon him.

So Mosiah sent a second time among the people, this time by written word, for he had something of great importance to impart to them. His letter set forth the fact that Aaron had refused to be king, and that Mosiah feared if another were appointed contentions might arise; also that should Aaron turn again to his wickedness he might be angry and claim his right, and this might be the means of much bloodshed and disturbance among the people. King Mosiah also pointed out the sorrows that a wicked king can bring to his people, and the people left without power to dethrone him. He took for an example King Noah, and reminded his people of the bondage he had caused through his cowardly acts. Then Mosiah suggested that a new government might be established; that the people themselves might choose who should rule over them, and

that as long as they remained righteous they could be sure of righteous rulers. He told them that he would remain their king as long as he lived, but at the same time he wished judges appointed who would judge the people according to their law, so that while he was still with them the affairs of the people could be newly arranged, with wise judges to govern them. He outlined a plan for governing by these higher and lower judges.

The people considered the plan and were unanimously convinced that it was a wise one, and therefore gave up their desire for a king. A great election day was appointed, and when the time came the people assembled in bodies throughout the land, and cast their votes for those whom they desired to be their judges. And they rejoiced exceedingly in the liberty that had been thus granted them.

Their love for their wise and good king now grew stronger, "yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and had granted unto his people that they should be delivered from all manner of bondage."

Alma the younger was appointed by the voice of the people to be the first chief judge. King Mosiah had already given into his charge the records and other sacred things which he had held in trust, and as an added honor Alma had been ordained High Priest over the church by his father, who was now growing old.

Alma the elder and King Mosiah died during this peaceful time, the former at the age of eighty-two years, the latter at the age of sixty-three years. Five hundred and nine years had now passed from the time that Lehi left Jerusalem. The time of the Nephites is dated from the passing

of years under the reign of the judges.

Following is taken from the "Conquest of Mexico" by Prescott, and may serve to open our minds as to the manner in which communications such as Mosiah sent among his people might be conveyed:

"Communication was maintained among the Aztecs with the remotest parts of the country by means of couriers. Post-houses were established on the great roads, about two leagues distant from each other. The courier, bearing his dispatches in the form of a hieroglyphical painting, ran with them to the first station, where they were taken by another messenger and carried forward to the next, and so on until they reached the capital. These couriers, trained from childhood, traveled with incredible swiftness; not four or five leagues an hour, but with such speed that dispatches were carried from one to two hundred miles a day."

Third Year—Lessons for September.

[Prepared by J. Leo Fairbanks.]

Lesson 25. The Report of the Spies; a Crisis in the Life of Israel.

A Crisis in the Life of Israel.

Teacher's Text: Numbers 13:1-3, 16-33; 14. Psalms 106:23-27.

Pupils' Text: Numbers 13:17-33.

Special Assignment: Numbers 14: 1-25, 26-36, 36-40, 40-45.

Suggestive Truth: A life of moral courage and triumph puts full faith and trust in God and His promises as did Moses and Joshua who dared act for God against the multitude.

Review the memory gem assigned for last lesson; review also the lesson statement and predominant thought of last lesson.

Lesson Setting: Israel left Sinai sometime in May and arrived at Kadesh sometime in August or about the time grapes were beginning to rip-

en. (Num. 13:20). How did they know when they were to start? Num. 9:15-23; 10:11; 12:35-36

A map is really essential for undertaking these lessons. The relation of the desert to Palestine, the land of the wandering etc., cannot be well understood without its geographical setting.

Kadesh-Barnea is a lovely oasis with a large spring of water just north of the desert and south of the range of low hills which form the southern border of Palestine. The Israelites were encamped on the very fringe of the land to which they were going fifty miles south of Beersheba and one hundred miles south of Jerusalem. It was the farthest north the Israelites came until they had completed their thirty-eight years wandering. The distance between this point and Sinai, which is the farthest south, is eleven days journey or about one hundred sixty-five miles. Look at your geography and you will find that this journey is just about equal to the one from Egypt to Sinai and equal to their final march from Moab to Jordan. Each one marking a period of rest. Remember these three journeys.

Lesson Statement: Having reached the border of their promised land, twelve spies, the heads of the respective tribes, were sent out to explore the land to report on certain conditions they discovered. Write in your note books the things they were to look for. (Num. 13:18-20).

1. The encampment at Kadesh-Barnea was accomplished after a long, dreary and tiresome journey through "the great and terrible wilderness of Para. It was an ideal spot for a camp and doubtless was the center of the nomadic wanderings of Israel for the forty years they were condemned to wander. Describe an oasis, with fig trees, flowering and sheltering shrubs, abundance of grass and water, etc.

2. Israel's opportunity to possess their promised land was before them. A steep descent from the heights north of them and they could put foot on the coveted treasure. Moses reminded them of the

promise. (See Deut. 1:7-8, 21). They should have trusted and obeyed, but the two years in the desert had not been enough to change the cringing fear resulting from their long life of servitude.

3. Israel was not a warlike nation. Two battles are all they had fought in the four hundred years since Abraham left Ur. They were encumbered with their flocks and families and were afraid. Moses listened to their request for a spying expedition which doubtless divided and went by twos so as to avoid suspicion. They were gone forty days and perhaps explored the entire land. On returning, they brought specimens of fruit including grapes, figs, pomegranates, a juicy fruit of fine flavor about the size of an orange. "The heaviest bunch of black grapes yet recorded weighed twenty-three pounds five ounces and measured twenty-four inches long, twenty-two inches across the shoulders."—*Boston Cultivator*.

4. Reports of spies: Describe the real condition of the land they spied. It must have been more fertile than it is today, "for long mounds of pebbles, on which vines were wont to be trained, are still seen in places now utterly unproductive through neglect of irrigation." But the strength of the country, the fierceness of the inhabitants, the towns of the Amorites on the tops of the hills, "walled," as it seemed, "up to heaven," the iron chariots and cavalry of the Canaanites of the coast and inland valleys, and the haughty bearing of the Amalekites of the central highlands, had overawed nearly all the exploring party. Only two, Caleb and Joshua, retained their self possession and confidence, and the faint heartedness of the emissaries struck terror into the people at large. Israel was, as yet, unequal to the task of the conquest of Palestine."—*Old Testament Characters*, Cunningham Geikie. Refer to Jerico, Ai, Jebus and other cities the Israelites conquered after finally entering the promised land. Their fortifications were rather formidable and different to anything they had seen in Egypt. Stories of giants, men like Goliath. Joshua's training for his faith in God's providence was more perfect than the other spies. Exodus 24:13, 32:17; 33:11, Numbers 11:26-30. The false report of the majority stated facts no doubt. It revealed physical conditions but left out of the account God's promise, and resources. They saw some giants but forgot the Lord. It was mislead-

ing, and one-sided. The minority report was made by men who saw possibilities and, with God as their helper, had no fear. Moses urged the people to accept his report. Deut. 1:29-33. How can Moses, Caleb and Joshua serve as examples to boys and girls of our day?

5. Consequences of Israel refusing the Promised Land. Write them in your note books.

a. People wailed all night and proposed to reject Moses as their leader.

b. Moses and Aaron plead with them in a defenseless attitude, praying to God. They knew the people would be lost.

c. Caleb and Joshua plead with the people and were threatened with being stoned.

d. Glory of the Lord appeared and shone on all the people.

e. God proposed to destroy his people and raise up a new nation. Moses, the man of meekness, interceded with all his heart. God granted pardon but would not release them from the consequence of their lack of faith in his ability to lead them into the promised land. People doomed to wander as many years as the number of days they had waited, all over twenty years, excepting Caleb and Joshua, were to leave their bones to bleach in the desert sands. The young men and women who had not bewailed their lot and cried against Moses were not condemned. The way of Israel now seemed closed up.

Can you secure Dore's picture of the Report of the Spies or some good picture for study? ((See Poussin's "Grapes from the Valley of Eshcol" or Schnorr's "Return of the Spies.")

Review the lesson for next Sunday by giving its setting, pupil's text, making special assignment and memorizing a verse of today's lesson. Num. 13:30.

Lesson 26. Some of the Lessons Learned in the Wilderness.

Teacher's Text: Numbers 15:32-36; 16; 17.

Pupils' Text: Numbers 17:1-10.

Special Assignment: Num. 13:32-36. Num. 16:1-35. Num. 16:41-48.

Predominant Thought: Respect for authority and law are essential to government. God's house is one of order and those whom He respects

should have the support of His people.

Review briefly the story of the spies and their reports. Call for the memory gem (latter part of Num. 13:30.) Ask if they can think of any time when this text would be of special help to them. When we have hard lessons to learn is the Lord willing to help so that we may be the stronger? Read James 1:5. What book in the Bible contains our lesson for today. Tell the class that the book is so named because the first part of it tells of the numbering or counting of all the men who were old enough to be soldiers. Have the children find various books of the Pentateuch. Explain that Leviticus means laws, tell the meaning of the other books of Moses.

"The thirty-eight years occupied in the execution of God's judgment on the generation that grieved Him in the wilderness and to whom He swore in his wrath, 'They shall not enter into my rest,' form almost a blank in the sacred history. The mystery which hangs over this period seems like an awful silence into which the rebels sink away. Most probably their headquarters during this period were at Kadesh and they continued to lead a wandering life, chiefly among the pastures of the Arabah, or the "wilderness of Zion"—the broad desert valley which runs from the Dead Sea to the eastern head of the Red Sea, between Mount Seir on the east and the mount of the Amorites on the west."—WM. SMITH.

The following events are recorded of this interval:

1. The death, by stoning, of the man found gathering sticks on the Sabbath day. His offense was doing servile work. Although his punishment seems severe, it was no less so than many other lessons taught Israel while on their journey to the promised land. They had to learn God's laws and to obey them. They were in God's training school and preparing to become His people. They must learn.

The Lord said to Moses, "The man shall surely be put to death."

2. The rebellion of Korah, Dathan, and Abiram presented the next difficult problem. They arose and disputed the supremacy of Moses and Aaron over them. What was their excuse? Why did they dispute Moses' authority? What crime might they be accused of?—sedition, treason, envy, murmuring, apostasy, conspiracy, false accusations, or were they ambitious to take the authority on themselves? Who did take "too much" upon himself, Korah, who would presume to criticize the one whom God had appointed or Moses who acted almost unwillingly? Num. 16:28.

What real characteristics did Moses reveal by the way he treated these usurpers of authority? Num. 16:4-22. Moses might be called a mediator or intercessor and this is the third time he obtained the people's pardon. Name the two other times: Write about the three, later add the fourth which is mentioned in this lesson.

Korah was a Levite and as such was to minister in the tabernacle (Num. 1:50-53). Levites were to be subject unto Aaron, (Num. 3:6-9; 8:19; 18:6). Korah presumed too much and brought upon the congregation the need of a very severe lesson on respect for authority, (Num. 16:29; 30:41-42, 47-48). "The apostle Jude uses those who 'perished in the gainsaying of Korah' as a type of the 'filthy dreamers' who in the last days 'shall despise dominion and speak evil of dignities'" (Jude 11). Compare them to those in our day who seek to destroy rulers and kings, to those who for selfish motives try to dictate to the authority of the church. Call especial attention of the rebels using Moses' own words—(compare Num. 16:9 with Num. 16:13). Compare Joshua who acted for God with Korah who acted for himself or for selfish purpose.

3. The people murmured at the fate of the men whose rebellion they had favored. They seem thoroughly

imbued with the spirit of rebellion and apostasy as proven by their willingness to do away with Moses after the report of the spies (Num. 14:4). The punishment of the Lord was swift for His patience had been sorely tried by their unwillingness to accept Joshua's report and now their willingness to follow Korah in his evil way.

4. As a memorial of the special favor to the house of Aaron a new sign was given in the form of a rod covered with blood. By the command of God it was to be preserved in the ark as a perpetual memorial against like rebellions.

The apostasy and rebellion of Korah, Dathon, and Abiram is an excellent example of the inconsistency of self appointed men who see nothing but ruin and evil in the recognized and constituted authority. Apostates are always hasty and can not abide the Lord's purpose and His way of doing things even though they claim to be working in His service.

Illustrations: Refer to the events in our Church succeeding the dedication of the Kirtland temple. "A wave of inflation, mistaken for temporal prosperity, turned the heads of the inhabitants. A spirit of speculation permeated the community. All kinds of schemes were adopted to amass wealth. The spirit of real estate speculation took deep root. Evil surmisings followed. Fault finding, disunion, dissensions, apostasy and financial ruin caused disaffected members to be bitterly hostile to the prophet who had struggled hard to avoid this calamity, but the people would not heed his counsels. About half of the apostles, one of the first presidency, and many leading elders disloyally declared him to be a fallen prophet. Leading elders conspired to overthrow him and appoint David Whitmer in his stead. The loyalty of Brigham Young and some others defeated these designs and exposed their evil intentions."—(Condensed from "A Brief History of the Church.")

Refer to the treachery of Dr. J. C. Bennett which was brought to light in May, 1842. (See "Brief History of the Church," page 97; "Life of Joseph Smith" by Geo. Q. Cannon, pages 374, 375, etc.) Oliver Cowdery reproving Joseph Smith ("History of Church, First Period," page 105).

Picture Study: "The Punishment of Korah," Schnorr. "Destruction of Korah," Batticelli.

Lesson 27. The March to the Promised Land.

Teacher's Text: Numbers 20; 21: 1-9; 21:21-25; 21:31-35; 26:63-65; 27:12-23; 32:1-34; Deut. 34.

Pupils' Text: Num. 20:1-21.

Special assignments: To one pupil, Num. 20:22-29; to another, Num. 21: 1-9; to another, Num. 21:21-25; to another, Num. 26:63-65; to another, Num. 27:12-23.

Predominant Thought: God abhors sin and punishes it in whomsoever He finds it. The great lesson to Moses and Israel should be a warning to us to guard carefully our strong points as well as our weak ones. Danger often lies in over confidence.

Review the memory gem of last Sunday; also the lesson statement, and the predominant thought. Give an exercise in finding various passages. Name the books of the Pentateuch. Find Psalms 32:8; 25:8.

Lesson setting: A map is really necessary to understand this lesson.

During the 38 years of wandering the children of Israel traversed the valley of the Arabah as shepherds, or wandered over the borders between the Negeb or South country and the wilderness of Paran. (The list of stations referred to is merely a barren catalogue of 18 places, none of which can be located definitely.) Our lesson today finds us again at Kadesh-Barnea where 38 years before the people had fear because of the reports of the spies. Time, B. C. 1453. Locate place where Miriam died. Where is the water of Meribah (strife) located? What

event took place here? Locate Mt. Hor. After the death of Aaron the people set out on their final march down the valley of the Arabah situated between the eastern arm of the Red Sea and the southeastern corner of the Dead Sea. King Arad of the tribe of the Amalekites attacked them and took some captives. As they traveled down this sandy and arid valley they murmured and were punished by serpents whose fiery bite was fatal. Reaching the Red Sea again they turned north towards Canaan. Note that this distance is equal to that from Goshen to Sinai and also from Sinai to Kadesh-Barnea (165 miles or 11 days' journey).

When they reached the brook Zered the desert wanderings may be considered at an end.

"Between this stream on the South and the River Arnon on the North lay the territory of Moab. Between Arnon and the Jabbok was the kingdom of the Amorites. North of the Jabbok, extending to Mt. Hermon, lay the great upland territory of Bashan, the kingdom of the giant Oz, who is also called an Amorite. These regions east of the Jordan formed no part of the territory marked out for the first settlements of the Israelites, but events drew them on to their conquest."—Smith's *Smaller Scripture History*.)

Israel's last encampment on the east side of Jordan was in the desert plains of Moab, six miles from the river, among the groves of acacias.

Lesson Statement: This should be given by the pupils if possible. The special assignment should prepare them to do it.

1. At the beginning of the fortieth year of the wanderings, Israel began to draw near Canaan and we find the people again at Kadish in the wilderness of Zin. The doom under which most of the children of the older generation had perished now reached the house of Amram.

2. Miriam, the eldest sister of

Moses and Aaron, died and was buried here.

3. Aaron and Moses committed the sin which brought them under condemnation so that they were not to enter the promised land. A new generation had supplanted the old one, but the old complaining spirit had not been overcome.

The great multitude had used the sparse supply of water and they cried for more. Moses was commanded to speak to the rock. The trials were too great for his patience. Upbraiding the people as rebels he smote the rock twice.

4. Aaron died on Mt. Hor, where the priestly office was conferred on his son Eleazar.

5. The king of the Canaanite city of Arad was repulsed by Israel whom he opposed on their way to Canaan. He was no doubt inspired by the defeat his people had administered to Israel 38 years before.

6. Because Israel's way was blocked they had to journey down the Arabah valley to the eastern arm of the Red Sea, thence north to the eastern shore of the Dead Sea. During this tiresome journey they murmured and were plagued by serpents.

7. Israel crossed peacefully the territory of the Moabites.

8. Sihon was requested to give passage to Israel but refused. He was slain and his country taken.

9. The giant Og, king of the Amorites of the Bashan country, offered opposition. He was slain and his country spoiled.

10. The descent of the heights of Abarim brought Israel to their last resting place before entering Canaan. Here several events occurred among them:

a. The numbering of Israel.

b. Campaigns against Midianites who feared Israel's growing strength.

c. The allotment of the land to the tribes of Reuben, Gad and half the tribe of Manasseh.

d. Death of Moses on Mt. Nebo.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

First Year—Lessons for September.

[By Geo. M. Cannon.]

Lesson 25. Samuel, the Lamanite.

[For Second Sunday in September.]

Text: Helaman 13, 14; "Story of the Book of Mormon, chapter 39.

The following account of Samuel the Lamanite is taken from the Dictionary of the Book of Mormon, by Elder George Reynolds:

"The condition of society in the days of Samuel was somewhat peculiar. (B. C. 6.) The Nephites and Lamanites had, so far as righteousness was concerned, to a great extent changed places. The former were puffed up with worldly pride, were full of vain boastings, envying, strifes, malice, persecutions, murders and all manner of iniquities. They cast out, stoned and slew the servants of God while they encouraged, exalted and rewarded the false teachers who flattered them in their vileness. They reveled in all the luxury that the fatness of the land brought forth; they were ostentatious in the use of gold and silver and precious things; but their hearts never turned in thankfulness to the great Giver of all those bounties. The majority of the Lamanites, on the contrary, walked circumspectly before God; they were full of faith and integrity, were zealous in the work of converting their fellows, and kept the commandments, statutes and judgments of the Lord according to the law of Moses.

"Such was the condition of affairs when the Lamanite prophet, Samuel, appeared among the citizens of Zarahemla, and for many days preached repentance in their midst. Their eyes were blind and their ears were deaf, sin filled their souls, and in their anger they cast him out. But the work of his mission was not yet accomplished. As he was preparing to return to his own country, a holy angel visited him

and proclaimed the voice of the Lord; that voice said that he should turn back and prophesy to the people of Zarahemla the things that should come into his heart.

"He returned to the city, but was refused admission at its gates. The iniquitous dwellers therein had no desire to have their peace disturbed by the voice of Divine threatenings. But the prophet had the word of the Lord burning within him, and could not be restrained. He mounted the walls of the city and from this conspicuous vantage ground, with outstretched hands and loud voice, he proclaimed to the wicked the unwelcome tidings of their coming destruction. Many listened to his proclamation, some few were pricked in their hearts, repented of their evil deeds, and sought the prophet Nephi, that they might be baptized. Others were angry; they gathered up the stones in the roadway and hurled them at Samuel; they drew forth their bows and shot arrows at him, but to no effect; the protecting power of God was around him, and he could not be harmed. When some beheld how wonderfully the prophet was preserved, it was a testimony to them that God was with him, and they also sought Nephi, confessing their sins. But the great body of the populace grew more enraged at the want of success that attended their murderous efforts. They called upon their captains to seize and bind him. Following the wild satanic cry of the multitude, the officers attempted to take him, but he cast himself down and fled to his own country, where he began to preach and prophesy among his own people. And from that time the voice of Samuel was never again heard among the children of Nephi, but in their later years Jesus, Nephi, Mormon and others quoted his prophecies or referred to his testimony.

"Nearly all the events, great and glorious, terrible and heartending, of which Samuel prophesied, were fulfilled before the inspired historians of the Book of Mormon sealed up its record. Prominent among these predictions were the signs that should occur at the advent of the birth of our Savior; the two days and a night of continued light, and the appearance of a new star in the heavens, that should mark his birth at Bethlehem, even to the exact year when these things should take place; also the convulsions, the storms, the earthquakes that should attend His crucifixion and the resurrection. He also foretold, with great clearness and minuteness, that in subsequent years the Nephites should grow in iniquity, and because of their wickedness, their treasures, their tools, their swords, etc., should become slippery, and magic and its like should abound, and within four hundred years, the Nephite race should be destroyed. To the fulfillment of these prophecies Nephi, Mormon and Moroni bear record."

Teachers should read carefully the chapters in the Book of Mormon referred to in the text. From these the lesson can easily be defined.

Lesson 26. Samuel Rejected.

[For Third Sunday in September.]

Text: Helaman 16. Story of the Book of Mormon, chapter 39.

This chapter continues the story of Samuel the Lamanite. Many were converted by his words, those thus converted being generally those who were conscious of sin and those who were honest at heart. Those who were converted sought Nephi and were baptized. While many were thus converted by the prophecies of Samuel a still greater number refused to receive him and his message. Some did this because of ignorance and prejudice and others because of their dishonesty at heart through unwillingness to ac-

cept that which would convict them in their sins. This was shown in their hatred and bitterness toward those who believed in the words of Samuel. They sought to injure Samuel by stoning him and also by shooting at him with arrows.

Through all this the Lord miraculously preserved Samuel from his enemies, who, being unsuccessful in their attempt to injure him, determined to seize him and bind him. Samuel had been warned of their intention and succeeded in escaping from the walls of the city and fled into his own country where the balance of his life was spent in preaching and prophesying among his own people, and the Book of Mormon tells us that he was "never heard of more among the Nephites."

After the departure of Samuel some of the people who had witnessed his miraculous escape repented of their sins; but the majority opposed the commandments of the Lord, rejected the proofs of Christ's coming and fell prey to Satan.

Lesson 27. The Signs Appear.

[For the Fourth Sunday in September.]

Text: III Nephi 1. Story of the Book of Mormon, chapter 40.

This lesson is intended to be outlined by the teachers under the direction of the Stake Sunday School Board.

As the year approached in which it was prophesied by Samuel the Lamanite that the Savior would be born, the faith of some of the believers began to waver while the unbelievers were openly jubilant and taunted the believers with the failure of the sign to appear. The unbelievers became very malicious and formed a plot to put to death those who believed. The Book of Mormon tells us that the believers became very sorrowful and Nephi, the grandson of Helaman, and whose father had given him the plates, cried mightily to the Lord in behalf of the

people. The voice of the Lord came unto him saying, "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, * * * * And behold the time is at hand and this night shall the sign be given."

The promise of the Lord was fulfilled and when the time of the going down of the sun came there was no darkness, the people were astonished, and many who had not believed fell to the earth and remained as if dead.

(The teacher should read carefully the first chapter of III Nephi, where a complete account of what happened at this time is given.)

Third Year—Lessons for September.

[Prepared by Sylvester D. Bradford.]

Lesson 33. Transfiguration.

Text: Matt. 17:24-27. Mark 9:2-50.

I. On the Mountain.

1. Companions of Jesus.
2. The change that came over Jesus.
3. Moses and Elias.
4. The voice of the Lord.
5. Effect of it all on the Apostles.

(1) For Jesus.—Three distinct aids to his faith were supplied in the experiences of that wondrous night. The first was a foretaste of the glory with which he should be rewarded after his passion, for his voluntary humiliation and obedience unto death.

A second source of comfort to Jesus in the experiences on the mount, was the assurance that the mystery of the

cross was understood and appreciated by saints in heaven, if not by the darkened minds of sinful men on earth. He greatly needed such comfort; for among the men then living not excepting his chosen disciples, there was not one to whom he could speak on that theme with any hope of eliciting an intelligent and sympathetic response.

A third, and the chief solace to the heart of Jesus, was the approving voice of his Heavenly Father: "This is my beloved Son, in whom I am well pleased." That voice, uttered then, meant: "Go on thy present way, self-devoted to death, and shrinking not from the cross. I am pleased with thee, because thou pleasest not thyself. Pleased with thee at all times, I am most emphatically delighted with thee when, in a signal manner, as lately in the announcement made to thy disciples, thou dost show it to be thy fixed purpose, to save others, and not to save thyself."

(2) For the Disciples.—The main point is the injunction appended to the heavenly voice: "Hear him." This command refers specially to the doctrine of the cross preached by Jesus to the Twelve, and so ill received by them. It was meant to be a solemn, deliberate indorsement of all that he had said then concerning his own sufferings, and concerning the obligation to bear their cross lying on all his followers. Peter, James, and John were, as it were, invited to recall all that had fallen from their master's lips on the unwelcome topic, and assured that it was wholly true and in accordance with the divine mind.—Condensed from Bruce: *Training of the Twelve*, pp. 195, 196.

II. Descent from the Mount.

1. Jesus charges the three disciples.
2. The demoniac.
 - a. His condition.
 - b. The Apostle's failure.
 - c. The evil spirit cast out.

Note carefully the great contrast between the two scenes incorporated in this lesson. Contrast the feelings of the three apostles with that of the demoniac and those around him.

By way of illustration the teacher might review the experiences of Joseph Smith at the time of his first vision, and also the time he received the plates.

Suggestive Truth: Communion with Heaven brings happiness and encouragement, while the power of darkness can bring only misery and destruction.

Application. What divine gifts are we entitled to enjoy? (Galatians 5: 22 and 23.)

"But the fruit of the Spirit is love, joy, peace, long suffering gentleness, goodness, faith.

"Meekness, temperance, against such there is no law."

What are the conditions? How shall we keep the power of darkness from overcoming us? What are some of the various aspects of this evil power? (Galatians 5:19, 20 and 21.)

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,"

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife seditions heresies.

"Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

There are two roads; one is that of happiness and leads to life eternal; the other is enticing by its momentary pleasures, but is paved with misery and leads to destruction. Which road shall we take?

Lesson 34. Jesus at the Feast of Dedication

Text: John 8, 9 and 10.

Jesus left Galilee, and came privately to Jerusalem to attend the feast of Dedication, and the incidents of the lesson occurred during his trip.

(The class should read the three chapters and give special attention to the two incidents.)

I. Woman Taken in Sin. (John 8 1-11.)

Note how anxious the multitude is to destroy the woman and to entrap Jesus,

but how cowardly they are when responsibility is thrown upon them.

Note that Jesus was quick to forgive but not without placing the responsibility upon the woman. What was the responsibility?

II. The Healing of the Man Born Blind. (John 9.)

The Pharisees took a great interest in the man that was healed. What was their motive? Note how the parents shifted the responsibility. Why did they do it? Note how ready the Jews were to condemn the young man. What effect did it have upon him? What was even a greater blessing to him than the blessing of being healed?

Suggestive Truth: The more evil one is, the more ready he is to condemn others, and the more loth he is to acknowledge the manifestations of the power of God. The evil minded are quick to judge and condemn the unrighteous, and slow to acknowledge the good.

Application: We can usually see evil in other people, if we are on the lookout for it; but it is more easy, more pleasant, and more profitable to seek for the good in others. The first time you are tempted to condemn somebody, call to mind the picture of Jesus and the woman.

We are all apt to sin. If you make a mistake and do wrong in some particular, "Go and sin no more." The way to get free from sin is to forsake it. Don't make the awful blunder saying, "Once more won't hurt."

The restoration of sight does not come to us all, but many other blessings comes to us daily.

What are some of these blessings?

What should be our attitude with reference to them? If our companions make fun of us, and virtually cast us out, because we attribute our blessings to our Father in Heaven, we should not become discouraged but be unwavering in our faith and testimony.

Lesson 35, Baptism.

I. Ordinance by which a Contract is Sealed.

- a. Our side of the contract.
 1. Faith.
 2. Repentance.
- b. The Lord's Part of the Contract.
 1. Remission of sins.
 2. The Holy Ghost is conferred.
 3. Initiation into the Church and salvation in the kingdom of God.

- c. It is an essential part of the contract and hence essential to salvation.

II. Significance of Baptism.

1. Repentance typifies death and baptism signifies burial and a coming forth from the grave.
2. Immersion is the only form of baptism that typifies these things.

(Note: The mode of baptism may be discussed at this point as fully as the teacher may deem fit.)

III. Necessity of Children Being Baptized at Eight Years of age.

- a. Condition of children who die before reaching the age of eight years. (B. of M., Moroni 8.)
- b. Condition of unbaptized children who die after reaching the age of eight.
- c. How many unbaptized children over eight years of age in each Teacher's district?

IV. Baptism for the Dead.

- a. Evidence of God's justice and mercy.
 1. It provides for those who were not privileged to hear the Gospel.
 2. It solves many problems propounded by atheists. They say: "If we accept of John 3: 1-5, we cannot consider God as just, since there are billions of people who have died without hearing the Gospel of Christ."
 - b. Temple work.
 1. A great privilege.

2. An equally great responsibility.

(Note: Do we have people in our districts who neither appreciate the privilege nor the responsibility?)

Suggestive Truth: Baptism by immersion is essential to salvation.

Lesson 36. Labors in Perea.

Text: Luke 9:51-53; 14:1-24.

I. Journey to Perea.

This, with but little fruit for them, save the bitter fruit of anger and hatred, ended the visit of Jesus to the feast of Tabernacles. And since his very life was now in danger, he withdrew once more from Jerusalem to Galilee for one brief visit before he bade to his old home his last farewell * * * *

The sojourn must have been a very brief one, and seems to have had no other object than that of preparing for the mission of the Seventy, and inaugurating the final proclamation of Christ's Kingdom throughout all that part of the Holy Land, which as yet had been least familiar with his words and works.* * *

Short as his stay at his old home was meant to be, his enemies would gladly have shortened it still further. They were afraid of, they were weary of, the Lord of Life. Yet they did not dare to openly confess their sentiments. The Pharisees came to him in sham solicitude for his safety and said, "Get thee out and depart hence; for Herod is wanting to kill thee." * * * * "Go," he said, and tell this fox, "Behold I am casting out devils and working cures today and tomorrow, and on the third day my work is done. But I must go on my course today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem." * * * * And now the time has come for him to set forth and it must be in sorrow. He left, indeed, some faithful hearts behind him; but how few.

Galilee had rejected him, as Judea had rejected him. * * * * At Nazareth they had treated him with such violence and outrage, he could not visit it again. * * * * "Woe unto thee, Chorazin, woe unto thee, Bethsaida, and unto thee, Capernaum, his own city, a yet deeper woe.

With such thoughts in his heart, and such words on his lips, he started forth from the scene of his rejected ministry; and on all this land, and most of all on that region of it, the woe has fallen.—

Life of Christ, (Farrar, pp. 311-318.)

We are not told the exact route taken by Jesus as he left Gennesaret; but he probably went through Nain, to Engannim in Samaria. Here he was rejected and he bent his steps toward Perea.

II. Jesus Dines with a Ruler of the Pharisees.

Luke 14:1-24.

1. Man healed of dropsy.
2. Jesus teaches true hospitality.
 - a. To give a feast to those who cannot recompense.
3. Parable of the great supper.
 - a. The guests bidden.
 - b. The excuses.
 - c. Instructions to the servants.

Suggestive Truth: The Kingdom of Heaven is great enough to hold all who wish to enter it; none will be excluded except those who make excuses and do not wish to come.

Application: Jesus labored for over two years in Galilee, but most of the people rejected him because they had their hearts set on a kingdom different to the one he was proclaiming. If we get our hearts set on things of the world we shall find it an easy matter to imitate these ancient people in rejecting the privileges of the Gospel that are ours if we but seek them. You will usually find that it is a selfish motive that causes you to slight the higher things in life.

We get a glimpse of that selfishness on the part of the Pharisees in the

striving for the high seats at the feast. What does the Lord say is the inevitable result of our striving to exalt self? What does he say should be the motive in true hospitality?

Some men may be engaged in a work of service, while service is not the motive, but the recompense instead. To illustrate: In Chicago, a few years ago, a child, some "Mormon" Elders knew, died of black diphtheria. No funeral could be held, which made the burial of the little body that much more heart-rending. Four Elders asked for the privilege of singing a quartet at the grave. The parents were most grateful, and offered to send a carriage for them; but they refused the offer. They sang and felt highly repaid, inasmuch as they had comforted the bereaved.

The minister of the church to which the people belonged, came to the cemetery, stood a safe distance from the grave, offered a very brief prayer, departed immediately. The following day he mailed the family a bill for fifteen dollars—ten dollars for professional services rendered and five dollars for a carriage.

Probably no scripture can be greater service to us in our teaching, than the parable in this lesson. What use can you make of it? Look to yourself first. Look ahead and remove any obstacle that stands between you and duty. Where a man is trying to shirk he welcomes such an obstacle because it will serve him later as a good excuse.

Primary Department.

Chas. B. Felt, Chairman; Wm. A. Morton, assisted by Dorothy Bowman and Ethel Simons Brinton.

Fast Day Lessons for September.

We indulge the hope that teachers are giving careful thought and making thorough preparation for Fast Day ex-

ercises. The time in class for this feature of the work is so limited that success can come only after such preparation.

Stake Supervisors may well devote

some time in the Union meeting to discussing how best to accomplish the desired end—securing expression from the children of blessings won, of benefits received, of joy brought into their lives by putting into practice the truths taught in the Sunday School lessons.

We beg teachers not to be satisfied with the usual review of the previous lesson, on Fast Day, but by devoting a little more time, get more and fuller expressions—shall we call them testimonies?—from the children. You will be amply repaid for the effort, as the more evidence you have that your teachings are ripening the children, enriching their souls and broadening their lives, the greater satisfaction you will feel.

The aims suggested for last month's lessons might be put thus: The Lord loves and rewards loyalty and fidelity, answers the prayers of the faithful, gives strength and courage to His servants, and those who trust in Him implicitly know that nothing is impossible unto Him. How many of these beautiful truths have been absorbed by your children, and what promise have you that they will bear fruit in their lives? Test the matter wisely on the Fast Day for September.

Lesson 30. David Chosen.

Text: I Samuel 16.

Aim: The Lord does not judge us by our outward appearance, but by our true worth.

Memory Gem: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

I. Saul Rejected of the Lord.

1. Because of disobedience.
2. Samuel commanded to choose another king.

II. The Choosing of a King.

1. The sons of Jesse appear before Samuel.
 - a. The youngest chosen.
2. David anointed to become a king.

III. Saul and David.

1. Saul's condition.
2. David called to him.
3. Saul's ignorance of the choosing of David.
4. David wins Saul's favor.

Review last lesson.

I. Because he failed to keep His commandments, the Lord decided to release Saul from being king over Israel. No matter how great a man may be, nor important the position he may hold, if he does not do right he will not have the approval of God. On the other hand, no matter how humble a man's lot may be, if he does right and keeps the commandments of God, the Lord will honor him.

Now, the eyes of the Lord had been upon a young man in Israel. He had watched him from his childhood, and He was well pleased with his godly life. That young man the Lord decided to make king over Israel in place of Saul.

There lived in the town of Bethlehem at that time a man named Jesse. He had several sons. They were fine, strong, healthy, good-looking fellows. They were also good young men; but there was one who seemed to be more highly favored of the Lord than the rest.

One day the Lord told the Prophet Samuel that He desired him to go to Bethlehem and anoint one of the sons of Jesse king over Israel. That frightened Samuel. He told the Lord that if Saul heard what he was going to do, he would have him put to death. But the Lord knew how to protect His servant. He told Samuel to take a heifer with him, and to tell the people he was going to offer sacrifice to the Lord.

II. When Samuel arrived in Bethlehem he was met by the Elders of the people, who asked him for what purpose he had come. He said: "To offer sacrifice." He told them to tell all the people to get ready, and to join him on a certain day. He also sent word to Jesse to come to the sacrifice and to bring his sons with him.

When Jesse came to Samuel, the prophet told him that the Lord had sent him to anoint one of his sons king over Israel, for Saul had been rejected because of his disobedience to the commandments of God. Jesse called the tallest and the finest-looking of all his sons and presented him to Samuel. When the prophet saw him he said, "Surely the Lord's anointed is before him."

Just then the Lord spoke to Samuel and said, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Then Jesse called another son and made him pass before Samuel, but he said, "Neither hath the Lord chosen this." And when another son was called Samuel made the same reply: "Neither hath the Lord chosen this." Jesse made seven of his sons pass before Samuel. "And Samuel said unto Jesse the Lord hath not chosen these. Are here all thy children? And he said, there remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither."

"And he sent, and brought him in. Now he was ruddy, and withal of beautiful countenance and goodly to look to. And the Lord said, Arise, anoint him; for this is he."

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward."

But the Spirit of the Lord had departed from Saul, and an evil spirit had taken possession of him. While he had the Spirit of the Lord he was very happy; but when he got possessed of the evil spirit he became miserable. One day one of his servants told him he knew he could get rid of the evil spirit, Saul asked him how that could be accomplished. The servant said by

getting a man who could play well on a musical instrument. He knew one, a son of Jesse, whom he had often heard play on a harp while out in the fields tending his father's sheep. That young man was David. So Saul sent for David. He did not know at that time that David had been chosen to be king in his stead. David came to Saul. He sat down before the king and played such heavenly music on his harp that the evil spirit departed from Saul, and he had peace for a time.

Why was Saul rejected by the Lord as king over Israel?

What can we learn from Saul's rejection?

Tell of the choosing of David.

What did our Heavenly Father say to Samuel regarding the choice of a king?

Which is better to have, a pretty face and beautiful clothes, or a beautiful character?

How can we get a beautiful character?

Lesson 31. David and Goliath.

Text: I Samuel 17.

Aim: Reliance on the Lord brings strength and courage.

Memory Gem: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts."

I. The Two Armies.

1. Where camped.

II. Goliath's Challenge.

III. David's Acceptance of the Challenge.

IV. The Victory.

Review last lesson.

I. One day, news was brought to Saul that the Philistines were preparing to attack his people. Saul gathered the armies of Israel together and took them to the top of a mountain. The armies of the Philistines were camped on a mountain opposite.

II. In the ranks of the Philistines there was a giant. His name was Goliath. He was ten and a half feet

high. He wore on his head a helmet of brass; and he was dressed in a suit of armor. He came down from the camp of the Philistines, and standing in the valley between the two mountains, challenged any of the Israelites to come out and fight him.

He stood and cried unto the armies of Israel, "Why are ye come out to set your battle in array? Am not I a Philistine, and you servants of Saul? Choose you a man for you, and let him come down to me. If he is able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, then shall ye be our servants and serve us. I defy the armies of Israel this day; give me a man that we may fight together."

"When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid." Day after day for forty days the giant went out and gave the challenge to Israel; but there was no one among them who had the courage to accept it."

Three of Jesse's sons were in the ranks of the Israelites on the top of the mountain, but David was home in Bethlehem tending his father's flocks. One day David was sent by his father with provisions to his brethren. While David was talking with his brothers, Goliath came down into the valley, as he had often done before, and challenged any man among the Israelites to come out and fight him.

Imagine the surprise of the Israelites when David declared that he had not the least fear of the giant, and that he would accept his challenge and go out and fight him. Saul was in charge of the Israelitish army, and when he heard that David had volunteered to fight the giant, he sent for him. Saul told David that it would be impossible for him to stand up against Goliath, who was such a great warrior that all Israel were afraid of him.

Saul said to David, "Thou art but a youth, and he a man of war from his youth." David told Saul that one day,

while he was tending his father's sheep, a lion and a bear came down from the mountains, and they each seized a lamb and was making off with it, when he pursued them, took the lambs from them and slew them. David said moreover, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of the Philistine."

The great faith and courage of David won the admiration of Saul, and he said to him, "Go and the Lord be with thee."

Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail, and girded his sword upon his armor, but David said, "I cannot go with these; for I have not proved them." And David put them off, then he took his staff in his hands, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even a script; and his sling was in his hand. And so armed he went forth to meet the Philistine, who for more than forty days had defied Israel.

When Goliath saw David coming towards him, he became very angry. "Am I a dog," said he, "that thou comest to me with staves? Come to me, and I will give thy flesh to the fowls of the air and to the beasts of the field."

Then David said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hands; and I will smite thee, and take thine head from thee. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and He will give you into our hands."

Putting a stone in his sling, David went forward to meet the giant. When he got a certain distance from him, he

cast a stone at him. The stone struck the giant in the forehead and he fell to the earth. David ran forward, and seizing Goliath's sword, cut off his head.

Great fear took possession of the Philistines when they saw their hero slain, and they began to run down the mountain. The armies of the Israelites pursued and defeated them.

David was escorted to the tent of Saul. The king praised him for the great deed he had done, and took him to live with him in his beautiful palace.

Where were the two armies camped?

Tell the story of Goliath.

What gave David his great courage.

What did he say to Goliath that showed his reliance upon the Lord?

How do we show that we rely upon the Lord?

Lesson 32. David and Saul.

Text: I Samuel 18:5-16.

Aim: God's Spirit aids and protects the good, but withdraws from the unrighteous.

Memory Gem: Let the Holy Spirit's promptings be your constant, daily guide.

I. David's Faithfulness.

1. Causes promotion.

2. Brings popularity.

II. Saul's Jealousy.

1. Reason.

2. Effect upon him.

a. Wrath.

b. Loss of the Spirit of the Lord.

c. Attempt's David's life.

III. David's Escape.

1. From the javelin.

2. The Lord with him.

Review last lesson.

I. The killing of the giant did not have the effect upon David that it would have had upon many men—it did not make him consider himself a great man, nor cause him to boast of his great courage and skill. He realized that his help had come from the Lord,

and to Him he gave credit for the great deed he had done. Here is a very good lesson for us—to ever remember to give thanks to God for the blessings we receive from Him.

King Saul had a great many servants, but there was not one among them that he thought as much of as he did of David. There was a reason for that, and the reason was that David did his work better than any of the others. David put his heart into his work. Every duty he performed he performed thoroughly. Saul was so well pleased with David that in the course of time he made him an officer over the men of war.

Even that great honor did not change David in the least. He did not go about with a high head and a stiff neck, and exercise unrighteous dominion over the soldiers. No, he treated them kindly, and by so doing won their love and esteem.

II. You remember, that in the last battle between the Israelites and the Philistines the latter got defeated. That made the Philistines feel very angry. They made up their minds that they would "try again." So they gathered their armies together and marched once more against the hosts of Israel. Saul and David were in command of the armies of Israel. Again the Philistines were defeated.

As Saul and David were returning from the battle "the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands."

What a great amount of harm a few thoughtless words can accomplish! The words spoken by the women of Israel caused a terrible feeling of jealousy to arise in the breast of Saul against David. In a fit of anger Saul exclaimed, "They have ascribed unto David ten thousands and to me they

have ascribed but thousands :and what can he have more but the kingdom?" I am sure David felt sorry at the words which the women had spoken. It was, however, impossible, to recall them.

"Boys flying kites haul in their white-winged birds,
You can't do that way when you're flying words;
Thoughts, unexpressed, may sometimes fall back dead,
But God Himself can't kill them when they're said."

That day Saul permitted jealousy to destroy the love which he had in his heart for David. But by so doing Saul hurt himself much more than he hurt David. The person who injures another injures himself more. The Spirit of the Lord will not dwell in a person who is full of jealousy and anger. Therefore, Saul forfeited his right to the companionship of that Spirit.

Then an evil spirit entered into him. One of the servants went and told David of the terrible condition which his master was in, and asked him if he would come and play on the harp for Saul, as he had done on other occasions. David answered that he would be pleased to go. So, taking his instrument, he repaired to the chamber in which Saul was.

He found the king in a terrible condition. David played as skilfully as he had done before, but the evil spirit refused to leave Saul. The more a person gives way to the influences of the evil spirit the harder it is for him to resist him.

III. While David was playing, Saul, in a fit of anger, grasped a short spear and threw it at him. But the Lord was with David, and his life was preserved.

What honor did Saul confer upon David, and why was he so honored?

How did he act after his promotion? Show that that was the best way for him to act.

What happened when Saul and

David were returning from the battle with the Philistines?

Was it proper for the women of Israel to speak as they did? Why?

What effect did their words have upon Saul?

Show the effects of Saul's jealousy and anger upon himself.

Why did the playing of David not have the same effect upon Saul that it had on a former occasion?

How can we have and keep the Spirit of the Lord?

Lesson 33. David and Jonathan.

Text: I Samuel 18:1-4, 19, 20.

Aim: Blessings follow true friendship.

Memory Gem: "The Lord be between me and thee forever."

I. David and Jonathan.

1. Their love.
2. Their covenant.
3. Jonathan's token of friendship.

II. Saul Pursues David.

1. David warned by Jonathan.
2. Saul reconciled.
3. Saul's renewed jealousy.
4. David's escape.

III. Jonathan's Love.

1. How shown.
2. His covenant with David.
3. Saves David's life.

Review last lesson.

I read a little story a short time ago which illustrated their friendship. About one hundred children from the slums of New York were taken one day on an excursion into the country. One of the attendants noticed that a little girl named Rosie was walking rather clumsily on the way back. Many of the girls were making fun of her. The attendant looked down at Rosie's feet and saw that she was wearing a pair of shoes which were far too large for her. She wondered at that, for she had been Rosie wearing a pair of neat, new shoes that morning. She asked the girl about it.

"Well," said Rosie, "you see, the

shoes are not mine. They're Katie's. I know they're very big, but her mama hasn't had any work lately, so she couldn't buy her a new pair." She just gave her own shoes to Katie.

"Katie felt bad about it, and cried all the way to the station. The girls all laughed at her. I just lent her my new ones and took hers.

"You see, teacher," said Rosie, raising her eyes to the attendant's face, "Katie's my friend."

I. Now, children, that is what our lesson is about this morning?—True friendship. Such was the friendship which existed between David and Jonathan. Jonathan was Saul's eldest son. He met David in his father's palace after the latter had returned from his battle with Goliath. As soon as Jonathan saw David he loved him. They made a covenant that they would always be true friends to each other. Jonathan gave David as a token of friendship, the robe that was upon him, his sword, his bow and his girdle.

II. It was not long till Jonathan had an opportunity of showing his friendship for David. It would seem that it was impossible for Saul to overcome the jealous feeling which he had suffered to arise in his heart against David. So strong did that feeling of jealousy become that it led Saul to declare that he would take David's life. He made known his intention to his son Jonathan. It was a good thing for David that he had formed a strong friendship with Jonathan. Had he not done so, he would, in all probability, have been a dead man the next day.

On hearing his father's threat, Jonathan made up his mind that he would do all in his power to save the life of his friend. He straightway went to David and told him to go out and hide himself in a field till the morning.

The next morning Jonathan took his father out into the field. There he told him of all the great things which David had done for his people—of his battle with the giant, of his battles with

the Philistines, and of the faithful services he had rendered the king.

As Saul listened to Jonathan's defense of David, the spirit of repentance came upon him, and he declared that he would not harm David. On hearing that, Jonathan called to David to come forth from his hiding place. He did so, and Saul was reconciled to David.

Soon after that the Philistines declared war again against the Israelites. David went out, as before, to lead the Israelitish army, and, through the help of the Lord, gained another victory for his people. David's success again aroused Saul's jealousy, and he made another attempt to take David's life. David succeeded, however, in making his escape.

III. Some time later he met Jonathan and told him of the second attempt which his father had made upon his life. Jonathan was sorely grieved when he heard the news, for he loved David dearly. David reminded Jonathan that his father would give a feast the next day, which would continue for three days, and that he was expected to dine with the king.

"I am afraid," said David, "that if I go your father will seek my life. Now," continued David, "you go to the feast and find out how your father feels towards me, but I will not go. If he asks the reason why I am not present say that you gave me permission to go to Bethlehem, to offer sacrifice with my people there. If your father says that that is all right, you may know that he did not wish to harm me; but if he gets angry about it, you may know that he had made up his mind to kill me."

Jonathan went out into a field with David, and there he made a covenant with him that he would be true to him always, and that he would protect him from his father. He said to David, "The Lord be between me and thee forever." He then told David to hide in the field the third day, and that he would come out into the field with a

lad, and shoot three arrows towards him. Then he would tell the boy to go and gather the arrows. If he said to the boy, "the arrows are on this side of thee," David would know that Saul was not seeking his life; but if Jonathan said to the lad, "The arrows are beyond thee," then David would know that his life was in danger, and could make his escape.

The second day of the feast, Saul enquired after David's absence. Jonathan answered that he had given him permission to go to Bethlehem, to visit and offer sacrifice with his people. On hearing that, Saul became very angry, and reproved Jonathan most severely.

Then Jonathan knew that his father was desirous of putting David to death. The next morning, according to his promise, Jonathan took a lad out into the field in which David was hiding, and shot three arrows. As the

lad was running for them, Jonathan called out, "The arrows are beyond thee." By this sign David knew that his life was in danger, so he arose from his hiding place and came and embraced Jonathan. David and Jonathan wept, and kissed each other, and after renewing their promise of friendship, David went his way and Jonathan returned to the city.

Tell me the story of little Rosie.

What was the difference between Rosie and the other girls?

What effect do you think Rosie's kind act had upon Katie?

What was the covenant which Jonathan and David made with each other?

What effect did that covenant have upon them?

Tell of ways in which Jonathan showed his friendship for David?

Does the breaking of covenants affect people's character? How?

Kindergarten Department.

Conducted by Beulah Wooley and Elmira Taylor.

The Application of the Lesson Truth.

By Marion Belnapp Kerr.

When the teacher believes that the children thoroughly understand the truth which she has been teaching by means of the Sunday School lesson, also that they have come to a firm realization that it is true in general because of the illustrations, and she has taken, as far as she knows, all further doubts in its belief from their minds by means of the enforcement, she is ready, then, to let the children suggest means of applying that truth to their very own lives. All of us surely agree with Mr. McMurtry when he says, "The end of instruction has not been reached until skill in the actual application has been developed.

* * * Knowledge is valuable just to the extent to which it can be transmitted into some form of use-

ful service. Character is the union of theory with practice, it is the incorporation of knowledge into "habit." John Dewey also says, "Without the consciousness of application, 'learning' has no motive to the child." Not only have more modern educators impressed this upon our minds but let us go back to the first known written statement of the lesson steps and see what we find. The following organized plan of laying out the class recitation work was first projected by the thinkers of the Herbert school in Germany, and has since been adopted with slight differences by De Garmo, Dr. Rein, Ziller, Mr. McMurtry and John Dewey.

I. Apperception.

A. Preparation (That is, leading from the known to the unknown or the review as it is sometimes called. We shall discuss this in our next

paper.)

B Presentation

II. Comparison.

III. Generalization.

IV. Application.

Showing us clearly that prominent educators have believed for years that the application is a very important part of the lesson. And did not Christ the greatest of all teachers believe in it, also? Was it not He who said "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in Heaven."

Many students master French grammar completely and acquire a wonderful vocabulary, but oh what blundering figures they are in French conversation! They need the actual practice in speaking French before they have thoroughly acquired the language. What was it that gave America her freedom from England? Was it the principles of justice and right which our forefathers had learned and believed in with enthusiasm? Yes, but if the mere belief in those principles of right was all that they had, we would still be subjects to England. It was the putting into deeds of those principles which burned like fire in their breasts, that made this country the United States of America. The application of the truth we teach is *important*, if not the most important of all the Sunday School activities.

The application from the teacher's standpoint is quite different from the application from the child's standpoint. The latter is the realizing that the truth of the lesson is applicable to his life, the discovering of avenues of action and the actual acting out of the truth. The application of a truth is never fully completed until the child has acted the truth in some specific way in his life. It is not always possible for the Sunday School kindergarten teacher to go with the child to

see that he acts out the truth that has been taught, but her duty is to point out by all means of well thought out questions or suggestions, definite ways in the child's every-day life, that he may act the truth. Not questions which will have "I can be good, or "I can help mamma," for answers, but something more specific than that. For example, if she wishes to teach the lesson of "Joseph and his Brothers in Egypt," with the aim "A forgiving spirit is characteristic of a Godly life," let her analyze the aim. She will find there a certain condition or cause, namely "a forgiving spirit"—and a certain result, effect or reward, following this condition. (The result in this aim is "the characteristic of a Godly life.") She must prove to her children (by means of the lesson and illustrations) that always this result follows this condition. The question then is "what can the children do to-day or to-morrow which will put them in the condition of having a forgiving spirit. She may, perhaps, give it this way. "Suppose to-day, after Sunday School, when you are walking peacefully along the narrow walk that leads to the front of the meeting house, that one of the Primary Department boys should come running along behind you and give you such a shove that it would knock you right off the side walk on to the lawn. The first thing you might think of would be to pay him back, but after you think once more, I wonder what you would really do?"

The application from the teacher's point of view is not "Now children, you should always forgive each other; you will be living Godly lives if you forgive each other. The Lord loves those who remember these things. Try morning, noon and night to forgive your brothers as Joseph forgave his brothers," etc, etc. This is moralizing. Is it any wonder that the pupils begin to fidget and move about when the teacher reaches this stage? Didn't you do it when you were a child and

don't you feel the same way now when you are compelled to listen to a speaker who moralizes continually?

There are times when it is possible for our Kindergarten teachers to go with their children to help them act out the lesson truth. For instance, during the month of June, this year, we had for our truth "Nobility of soul is developed by deeds of brotherly love." We proved this truth by means of the Bible lessons. "The Good Samaritan" one Sunday and, "The Story of Ruth," another Sunday. Each Sunday we pointed out a specific instance in the children's lives that would be a deed of brotherly love. Then the last Sunday in June, "Children's Day," teachers and children brought flowers and we all took them to some old gentlemen and ladies who were not able to come out to meeting very often. After we had given them the flowers, we sang several of our cheeriest songs to make them feel happy. The truth for the month of November is generally "Thanksgiving and gratitude should be shown in deeds as well as words." Many of our classes are in the habit of bringing pennies, potatoes, fruit and various things on that Sunday. The class then takes them to some of the worthy poor or if the weather does not permit, they are presented to the Bishop, or the President of the Relief Society if they be present at Sunday School. At Christmas time, and the Sunday near Memorial Day, complete applications may be worked out.

Before going further let me emphasize that but one or two specific instances be suggested for the application and that they be different each Sunday. If several are given there is danger of them becoming like the great Mississippi river. It looses depth as it spreads out into divergent channels. Some teachers have been very successful in obtaining the parents' aid in the application of the truth and then calling for a little report of the acts of the child along this line the next

Sunday. This is certainly very commendable.

The teacher's preparation of the application is not finished until she has written it down on her outline or plan. Ofttimes she thinks she knows just what she is going to say but when she tries to write it she finds it is still hazy in her mind. I believe, too, that before the teacher makes the application to the child, she should get back from him by means of tactful questioning, the statement of the aim in his own words. And before she goes to class she should have decided about when and how she is going to do this. The truth is not understood by the child usually unless he can express it in his own words, no matter how crude the expression may be.

Sometimes the illustration suggests clearly the very act the teacher wishes the child to perform the next week. The right comment by the teacher at this time often produces a stronger impression of the application than if she waits until later in the lesson period. To make the application really successful, the teacher must know the child, his likes, his dislikes, his virtues, his faults and his environment and make it so it will meet his needs. She must live as near to him as possible and fully realize that she is, in a measure, responsible for the child's soul development.

The following is a splendid aid in suggesting channels for action. (It is worked out more in detail in a paper entitled "The Application," by Ruth Larson in the *Juvenile Instructor*, vol. xlv. Page 244.)

- I. Duties to self.
 - A. Physical.
 - B. Intellectual.
 - C. Moral.
- II. Duties to Others.
 - A. In the family and home.
 - B. In school.
 - C. In church.
 - D. On the playground.
 - E. On the street.
 - F. In business.

It is very important for teachers to co-operate with each other before deciding on the application for each Sunday. As space will not permit me to say more, I take it for granted that my readers realize the importance of co-operation to obtain the best results in Sunday school work, and not only co-operation with fellow teachers but co-operation with God, our Father by prayer.

And last but not least, "Is the teacher in a fit condition to apply the truth to the life of the child if she has not already applied it to her own life?" Some one has said "I cannot hear what you say, for what you are is thundering so loudly in my ears." The child's life is a mirror into which the acts of the teacher are reflected. Colonel Parker says, "The teacher, whether good or bad, leaves his everlasting imprint on every child under his care. He can conceal nothing from the intuitional power of the child. Whatever you are becomes immortal through the souls of your pupils. The precepts of a true teacher have immense weight, *but* the example has a still greater." Look over your lesson teachers, two weeks in advance and see if you can't find a way each day to act out this specific truth in your own life. What a beautiful world this will be when our children apply the truths we teach them and the teachers apply them, too!

(The writer is greatly indebted to Apostle David O. McKay and the Ogden Stake Class Work Committees for the general scheme followed in this and the preceeding papers on the "Preparation of the Sunday School Lesson.")

Work for September.

[Prepared by Sister Beulah Woolley.]

Suggestive Songs:

"God's Care of All Things"—Song Stories for the Kindergarten. Hill page 16.

"Father and Mother's Care"—Song

Stores for the Kindergarten, Hill page 74.

You cannot teach the children more than two or three Autumn songs well. Look over all you have and choose those most suitable for your class and teach one each month.

Finger Play: Choose a Finger Family play.—Smith 1 p. 50 or, Kindergarten Plan Book page 83 or, Gaynor I p. 7.

Rest Exercise: 1.—Picking fruit. Pretend to climb ladder; pick fruit and put in basket; reach for the highest ones; go down the ladder and stoop to put fruit in boxes. The children can decide what fruit to pick

2.—Caring for the grain.

3.—Picking the ears of corn.

4.—The Rain and sunshine exercise.

Memory Gem.

"Man ploughs the field and scatters

The wheat seed all around,

But 'tis God who sends the sunlight,

And rain upon the ground.

He sends His rain and sunshine,

To help to make our bread.

And when we add our work to His,

The hungry can be fed."

Suggestive morning talks: 1. The ripened fruits. Take as many different fruits as possible with you and after talk have a sense game. Have fruits hidden in bag; let a child stand in front of you with hands behind him; put an apple or a peach in his hands and let him name it—the sense of touch telling him what it is.

2. How mother prepares fruit for winter use.

3. The Grains.

4. Children's help in the home

Pictures for month: Brown Picture Co., Beverly, Mass., Nos. 2106, 2092, 2107. JUVENILE INSTRUCTOR, Aug., 1911, pp. 491, 492.

You may find good pictures in Children's Bibles.

If you cannot get suitable pictures, use blackboards, or make your own drawings.

Take different grains to Sunday School and let the children see how they grow.

First Sunday.

If practical, have another Children's day; if not, retell or review one of last month's lessons

Second Sunday—Joseph sold into Egypt.

Joseph sold into Egypt.

Text: Gen. 37.

Aim: A forgiving spirit is characteristic of a Godly life.

How many of you have brothers and sisters? How many have you? (Let children tell number and also what they can do together.)

A long time ago, there was a little boy named Joseph who had many more brothers and sisters than you. He had eleven brothers. They were all big men, except Benjamin, who was smaller than Joseph. And the two little boys played together and had such good times. When Joseph grew to be a big boy he could not play all the time for he went to the fields with his big brothers to help care for their father's sheep. The father's name was Jacob.

Joseph was a good boy, and did just what his father Jacob wanted him to, and that made the father love him very dearly. One day he gave Joseph a beautiful coat he had made for him out of different colored pieces of cloth. When the big brothers saw the coat they were very angry for they knew then that father Jacob thought Joseph would be the greatest man, and would be over them. After that they were so unkind to Joseph that he was almost afraid to be near them.

One night he had a dream. It was such a strange dream that he told his brothers about it. He said, "I was in a wheat field with my brothers. We each had a sheaf of wheat. Mine was in the center and the other sheaves bowed down to my sheaf. 'The brothers frowned more when they heard this and said, 'Do you think we will

bow down to you?'" And after that they treated him more unkindly than ever. And they called him "the dreamer."

Then the big brothers went off with the fathers' sheep to a place where there was fine grass for them to eat. Joseph was happy then, for he and Benjamin could be together and the big brothers were not there to hurt him and say mean things to him.

One day father Jacob said to Joseph. "I want you to go to your brothers and see if they are well and bring me word." "All right, father," said Joseph. He put on his pretty coat, kissed his father and Benjamin and started down the road. He walked fast and there was a smile on his face, for he was going to visit his brothers and see if they were all well and had plenty to eat. When he reached the place where the brothers kept the sheep he could not see them. A man told him they had gone to Dothan. That meant that he would have to walk farther; but he did not mind for he wanted to carry word to them of their father, and he loved them even if they had been unkind to him, and wanted to help them.

At last he saw them and ran up to meet them but they just said, "Here comes the dreamer." They took hold of him roughly and put him into a deep hole called a pit. He could not see anything but the sky. He tried to climb out but could not. He cried and called and called to his brothers to let him out but they would not.

Then they saw some men with camels and bags of spices and perfumes they were going to sell in Egypt. One of the brothers said, "Let us sell Joseph to these men." They all wanted to get rid of him so thought that was the very thing to do. They went to the pit and lifted Joseph out. They took off his pretty coat and then sold him to the men for twenty pieces of silver. He begged so hard to go back to his father and Benjamin but they would not listen to him. So the men

took him with them down into Egypt.

The brothers took Joseph's coat of many colors and made it look like some wild beast had torn it off of Joseph. Then they took it to their father Jacob. When he saw the coat he said, "It is my son's coat; an evil beast hath devoured him." He was so unhappy and cried and cried. All the brothers and sisters tried to comfort him but they could not.

But Joseph was safe down in the land of Egypt. Heavenly Father cared for him. And next Sunday you will hear what happened to him there.

Third Sunday--Joseph and his Brothers in Egypt.

Text: Gen. 41:33-57; 42.

Aim: Same.

Retell or review last lesson.

Joseph lived in Egypt—far, far away from his father and brothers and sisters. He could not go home, much as he wished to, so he did the very best he could there. He worked hard and Heavenly Father blessed him so that he grew to be a good, wise man.

The king of the land whose name was Pharaoh sent for Joseph one day. Joseph told him that Heavenly Father said that after seven years no food would grow for a long time in the land. He said, "Let the king choose a wise man to gather up and store away the food, while there is plenty so there will be food when none will grow." The king said "That will be a wise thing to do; I will choose you." He put his own ring on Joseph's finger, gave him fine linen clothes to wear, and put a gold chain around his neck. Then he made it known to all the people that they should do whatever Joseph wanted done.

Joseph was a very busy man after that. He had some of the men build big store-house or granaries. He had the farmers plant all the corn and wheat they could. Then when the grain was ripe the farmers took what they did not need to the granaries.

For seven years everybody worked hard and the grain grew into splendid kernels. Heavenly Father sent the rain and sunshine to make them grow.

Then there came a time when the seeds that were planted could not grow, for the hot winds blew and no rain fell. The people were hungry, so Joseph opened the granaries and sold them grain.

At Joseph's old home it was just the same. Father Jacob and the brothers and sisters were hungry for there was no food in their land. Jacob said to his sons, "I have heard there is corn in Egypt; go down and buy so we will not die of hunger." All the brothers went except Benjamin. Jacob was afraid to have him go lest some harm should come to him.

The ten brothers went to Joseph to buy the corn. They bowed down to him as every body did. Joseph knew them as soon as he saw them and was so glad to see them, but he knew they did not know him. He remembered his dream that his brothers would bow down to him. He pretended to be cross with them and said in a harsh voice, "Ye are spies." "Oh no," they said, "we are brothers. There were twelve of us, one is with our father now, and one is not." Joseph pretended not to believe them just to see what they would do. He said, "I shall keep one man until you go home and bring back your youngest brother." This made them feel very bad for they knew Father Jacob would not let Benjamin go. But they could do nothing else. They started home with their corn and when they opened their sacks found all the money they had paid for the corn in the sacks too. They told Jacob all that had happened to them, and that they could not go back without Benjamin.

Joseph thanked Heavenly Father that he could see his brothers again and loved them more than ever. He was so anxious to have them back and he knew that he could keep them from starving to death.

Fourth Sunday—Joseph Makes Himself Known.

Text: Gen. 44, 45, 47.

Aim: Same as other lessons.

Review or briefly retell two former lessons.

Father Jacob and the brothers and sisters ate all the corn Joseph gave them and they were hungry again. Jacob said, "Go again, buy us a little food." One of the brothers said, "We cannot get any unless we take Benjamin." At last Jacob said, "Take the great man some presents of honey, spices and nuts and take more money than you did before. Take also your brother; arise, go again unto the man." So the brothers went to Egypt again.

They were taken to Joseph's house and told that the master wanted them to eat with him. Joseph had the brother he had kept taken to them. Then he went to them. They gave him the presents Jacob sent. Joseph asked, "Is your father well?" "Our father is in good health," they answered. Then he saw his dear brother Benjamin and said, "Is this your younger brother?" But he could not wait for them to answer. He went into another room to cry for joy. He was not ready to let them know who he was.

He had them go to the table and they had such a good dinner together. Joseph told his servant to fill the sacks while they ate and put the money back, and to put his silver cup in Benjamin's sack.

The next morning the brothers started for home. They had not gone far when a servant went to them and said, "My master's cup is with one of you." They all put down their sacks to look. They saw all their money and Benjamin found the cup. They all went back to Joseph.

They begged him not to keep Benjamin. They told him how badly the father felt that Joseph was gone and that he could not stand to have Benjamin go. Then Joseph could not wait

another minute. He said, "See, I am Joseph." The brothers were too frightened to move. They thought he would punish them for being so cruel to him. But Joseph said, "Come near me. I *am* Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

"Go tell my father where I am and what Heavenly Father has had me do, and bring him down to live with me. And all of you bring your families here and we will live together."

He put his arms about Benjamin's neck and kissed him and they cried for happiness. He kissed every one of his brothers because he was so glad to see them again.

King Pharaoh was pleased when he heard that Joseph's brothers had come. He said, "Let them come here to live, and let them have everything they need in Egypt." So Joseph gave his brothers empty wagons so their wives and children could ride back to Egypt. He gave them new clothes and plenty of food for the journey and said, "Now hurry, and bring my father soon."

The brothers did hurry and told Jacob that Joseph was alive. He could not believe it. Then they showed him the presents and the empty wagons Joseph had sent to take him back. Then Jacob said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

So they took their sheep and cows and everything they had and went to Egypt to live with Joseph. Joseph could not wait for them but met them on the road and ran up to his old gray-haired father, put his arms about his neck and kissed him, and every one of the family was happy as could be. Joseph took care of them all.

Application. If anyone is unkind to us we can forget it and be kind to them.



Andy Baker and his Chums.

Some Boy Scouts of Long Ago.

Chapter I.

Andy's first chum was a little girl of his own age, who lived next door. The next door, however, was half a block away. While he wore dresses, Andy was contented to play with his girl chum, and enjoyed her society very much. But when he became large enough to be presented with his first pair of trousers, he began to think that it was not dignified for such a big boy to chum with a girl. Other boys of the neighborhood discouraged his playing with the gentler sex by calling him Sissy. So, to appear manly, he began to look for new playmates.

Across the street from his home lived a boy about the same size as Andy, and to this boy he made overtures of friendliness; but this young fellow was not seeking for companionship. He wanted to find some "kid" to fight with. If he could find such a one whom he could lick, he would have occasion to feel proud of the honor of whipping him—that is, after he had whipped him. Of course, he must find someone who wore pants, for it would be cowardly to fight one who had not attained to that dignity.

This boy, Tommy Wicks, was not such a brave fellow as one might think, yet he wished to become a hero, in his own estimation at least, by conquering some one of his size. There were several husky chaps of his age in the neighborhood, but he was afraid to challenge any of them. When Andy Baker came along, he believed he could master him, and he was just about his size, too.

Andrew was a quiet, gentle little fellow. He had never been in a fight in his life. Having played with girls since his earliest recollection, he had no inclination to test his scrapping qualities. It was unbecoming, he knew, to fight with the girls, and he could see no good in fighting anyway. He was a healthy, strong boy, although untrained in the art of pugilism. Tommy sized him up as a timid sort of boy, and that was the kind he was looking for.

"Say, Tommy," said Andy, as he crossed the street and approached that boy in front of his parents' home, "let's play together."

"What do you want to play?" inquired Tommy, with some condescension.

"Let's play horse, and run from here to the corner," suggested Andy.

"I don't want to," was Tommy's decisive answer. "What's your name, kid?"

"My name's Andrew, but they call me Andy."

"I kin lick you; do you want to fight?"

"No, I don't fight. I came to play with you. Don't you want to play?"

"No; I'm the champion fighter in this town! I kin lick Sam Brown, Ted Jones, Will Gray or any boy of my size you can show me."

A great boaster was Tommy. He imagined himself a giant, and although two years older than Andrew, he was no larger. The boys he named as those he was able to lick were all younger than himself, but he never dared to propose a fight with either of them.

"Come on, kid," Tommy began to banter, "I ain't afraid of you."

"I ain't afraid of you, either," replied Andy, "but I won't fight. It's rude to fight," he said, remembering his mother's words of caution against fighting.

"Oh, yer a baby," shouted Tommy, striking Andy on the shoulder. "Ye dassent hit me back!"

"I don't want to, I tell ye," protested Andy.

Again Tommy struck a harder blow. Andy was not to be imposed upon, so he doubled his fist and dealt his antagonist one heavy blow on the jaw, which knocked him off his feet. He fell in the dust, and at once began to scream for his mother. The mother recognized her son's cry of distress and immediately rushed out to the rescue. Without any explanation, Andy ran to the opposite side of the street, and when safe within the gate of his home, he shouted back to the woman, "Tommy hit me first!"

Between sobs, Tommy gathered stones and threw at his assailant, but there was little danger from his throwing. In his humiliation, tears and rage, he could not throw a stone in the right direction. His mother wiped his face with her apron, scolded him for fighting, and ordered him into the house. She followed him, telling him the whipping he got served him right, and thus ended the incident for the time being.

Andy was not at all ambitious to become the champion fighter of the neighborhood. He did not regard the encounter with Tommy as a fight. It was only an act of self-defense, and he was sorry that he was obliged to thus humble the boy he would have been pleased to have made his friend and playfellow. Disappointed in finding a companion outside, he sought his younger brother as a playmate, and contented himself with racing about the dooryard pretending he was a horse and little brother the driver. He did not think it wise to go into the street that day, fearing Tommy might, with the assistance of other boys, seek

revenge. He would wait till Tommy forgot his downfall.

But Tommy did not forget. A few days later he appeared on the sidewalk in front of the gate of his mother's house. With him was his cousin, a lad nearly his own age. He now felt prepared to meet on his own ground the boy who had tumbled him in the dust. Andy was at the open gate. It was not far to the house, so he felt safe. He was not a coward, anyway, but having been taught by his mother to be peaceful, and to avoid bad boys, he would rather not invite trouble. Yet he felt he had a right to stand his ground on his own premises.

Tommy walked half way across the road and called, "Come out here now, you kid, and I'll fight you!"

Andy said nothing, but stood still and smiled.

Seeing his defiance was ignored so contemptuously, Tommy motioned to his cousin to come with him, and boldly he crossed the remainder of the street and stepped up directly in front of Andy with doubled fists and gritted teeth. His cousin appeared surprised at such proceedings, and advanced hesitatingly. He was two rods behind his warlike kinsman, as the latter announced, "Now, I'll—"

Just at that moment, Andy, grasping the seriousness of the situation, and seeing his own advantage in acting quickly, struck one fair blow at the defiant oncomer and again he went down sprawling on the ground. He called for his cousin to come and help him, but when his cousin saw the treatment Tommy was getting, he took to his heels and retreated to a safe distance. As soon as he could regain his footing, Tommy also turned his steps homeward and hiked off at a rapid pace. When he reached home he turned about and called Andy such uncomplimentary names as he could think of, and threw stones at him. In this way he sought to give vent to his wrath, but it proved of little satisfaction, for Andy did not remain to hear

his insults nor receive the threatened pelting with stones. In disgust he simply walked quietly to the house and told his mother of what had happened. His mother listened to his story, and then kindly cautioned him as she had many times before, to not be quarrelsome or seek to make trouble with anyone, and to keep away from boys who desired to fight.

Chapter II.

The Baker family consisted of the father, mother, Andy and two other boys, one older and one younger than he, and two baby sisters. They lived in a plain two-room adobe house, set back several rods from the fence. Theirs was a corner lot of one and a quarter acres in size. A strip of ground on each side of the path which led from the front door to the gate was planted with flowers, of the common varieties, such as pinks, sweet-williams, hollyhocks and larkspurs. Some distance in the rear of the house were situated the shed for the family cow, a stack of hay for its winter feed, a chicken coop and a pile of wood—pine logs from the canyon—which served as fuel. The remainder of the ground was planted with a variety of vegetables and fruits. The whole place was surrounded with a fence of rough quakingasp poles.

Upon this plot of ground the family depended chiefly for support; for while the father was a carpenter by trade, he only worked occasionally at that occupation. When he did work at his trade he received very little money for his labor. Most of his wages were paid in wood, hay, flour, grain, and such products as he could get.

In the garden were apple, peach, plum, pear and apricot trees, gooseberry and currant bushes, strawberry vines, cabbage, lettuce, radishes, turnips, beets and carrots, potatoes, tomatoes, watermelons, cucumbers, squash. Then there was a patch of alfalfa for the cow; a patch of corn for the chick-

ens, and in one corner a strip planted with sorghum. This latter was for making molasses, which was used as a substitute for sugar.

From the above description one might suppose that the place mentioned was an out-of-the-way country village. But no; this was in Great Salt Lake City, between forty and fifty years ago. Later the word "Great" was dropped from the city's title, and now it is becoming great in reality. Its early title was only a prophecy; although it was then large in size, while its population was comparatively small.

Young as Andy was at the time of which I write, he was taught to be industrious. He had regular chores to do, which kept him busy a considerable part of the day. While he was too small to feed and milk the cow and drive her to the pasture, in the summer season he pulled weeds from the garden and carried them to the cow. At other times he shelled corn and fed the chickens, or gathered fruit from the orchard; and in the house he helped his mother while his twin sisters were small.

Many families in those days had their clothes made at home. Andy's father received wool in payment for labor, or traded garden stuff for it. This wool had to be cleaned, and at times Andy's task was to "pick" it, that is, draw it apart or loosen it, so that the lint would fall out. Each day he was given a certain quantity to pick, and when this and his other chores were done, he was permitted to play. After the wool was cleaned it was sent to the carding mills where it was made into "rolls." These rolls were in turn spun into yarn on an old-fashioned spinning wheel, by Andy's mother, and then the yarn was taken to a neighbor's where it was woven into cloth; and the cloth was cut and made into garments by the mother. Andy also learned to sew rags for making home-made rag carpets—the

only kind of carpets known to him in those days. Another occupation of the boys, and the girls, too, in those days, was that of fighting grasshoppers. Young as Andy was, he served through one or two campaigns of the "grasshopper war." Several methods of warfare were resorted to in trying to conquer these pests. Andy's chief method was that of scooping them into a bag with a hoop around the mouth and a strong stick attached for a handle, the whole resembling a hand fishing net. Proceeding through the garden, disturbing the pests as he went along and bagging them as they attempted to fly up, it did not take him long to gather a sack full.

Often these chores proved tiresome to the young boy, but there was some satisfaction to him in the knowledge that he helped to earn his own living. He felt that he was somewhat independent, although so young; and he began to think that he would soon be a man.

Being so unfortunate in finding a chum to play with, he had to depend on other means of entertainment. But he was not without resources. He had his younger brother to entertain, and this proved a source of recreation instead of drudgery to him. He was a sort of mechanical genius, and with the aid of his big brother's pocket-knife he could make all sorts of toys with which to amuse himself and his little brother. He made whistles from green willows or branches of box elder trees, and whittled small spinning tops out of cotton spools, and made small boats or canoes out of blocks of wood. In time he became expert with the pocket-knife, and would carve animals out of wood, and later he made wagons complete with no other tools but a saw and a knife. As a variation in his play he would build houses with small cobble stones, making mortar with sand and clay, and using a broken table knife for a trowel.

When Andy was eight years old he was sent to the district school. Before

that time he had been taught by his mother to read and write. His mother was systematic in training her children to read and write, and also to work. Every day she heard them recite their lessons, and assigned them such labors as they were able to perform, and patiently assisted them, showing them how to do the work. In this way she received much assistance from them, even while they were but small children; and they were greatly benefited by the practice, for they learned to be industrious and self-reliant. Her neighbors often wondered how she found time to teach and train her children, declaring that they could not do it; and as for getting their children to work, it was harder than doing the work themselves. The trouble with the neighboring mothers was that they lacked system, patience and tact.

The district schoolhouse was a plain, one-story adobe building, having but one room and an entrance way. This latter apartment extended across one end of the building, and served also as a cloak-room. On either side of this entrance hall were strips of wood fastened on the wall, in which were rows of large nails. These were for holding the boys' hats, and the girls' "sunbonnets" or shaker bonnets, such as they wore then. The main hall was plastered and whitewashed, and furnished with home-made desks and seats. The furniture was made of white-pine lumber—now rather dark with age and grime, but showing no signs of ever having been painted.

In one end of the room was a pulpit, for the house was used as a place of worship on the Sabbath day. For the convenience of lighting at the Sabbath evening service, there were several plain wooden brackets fastened about the walls on which were placed tallow candles. These were the only decorations in the room, otherwise the walls were white and bare—not so white, however, as they might have been when newly whitewashed.

(TO BE CONTINUED.)

The Children's Budget Box.

Summer.

Summer days are surely here,
Happy summer days;
They're here, they're here! far and
near,
All nature sings full praise.

On bush and tree we now can see,
Birds in their plumage dressed,
With many a sweet, sweet melody
To their mates upon their nests.

Yes, yes, we sing with happy voice
That winter is o'er and spring;
'Tis summer now, how we rejoice!
We dance and play and sing.

Hazel Echols,
Fairview, Arizona.

Age 11.

The Barn Swallow.

A pair of swallows made their way,
Into our barn one pleasant day,
And here their nest they chose to make,
With mud that in the sun did bake.

The mud they brought was sticky clay,
And then came bits of straw and hay.
I watched them from behind the door
Until they flew to get some more.

And after the straw was woven tight,
And everything was put quite right,
They brought feathers, wool, and softest
stuff

Until the nest was lined with fluff.

And in the nest four eggs they laid,
And soon four birds these eggs had made.
And now the bird flies off and brings
Food for the tiny little things.

Their backs were colored very bright.
Their breasts were also very light.
And so they flew back and forth with
glee,

And their pretty nest I loved to see. -

Helen McDonald,

Age 12. R. D. No. 4, Murray, Utah.

Thoughts While Standing in the Rain.

The little drops of water,
Now falling from the sky;
Betells me there's a Father,
That's living up on high.

He can see each little girl,
And all the little boys,
With all the games and fun they have;
When playing with their toys.

Age 13. Ray Naylor,
Sunnyside, Utah.

Summer's Welcome.

Summer has arrived at last,
We welcome it with glee,
All the snow for now is past;
And robins gay we see.

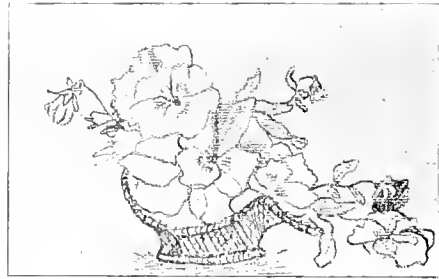
The longed for flowers begin to bloom,
We welcome them again,
All nature seems to be in tune
Refreshed with summer rain.

The little birds begin to swell
Their tiny throats in song,
And try their happiness to tell,
For summer don't last long.

Bessie McBride,

Age 10.

Fairview, Arizona.



A Basket of Flowers.

Converted by Children.

One day there was a little boy going to school. He did not belong to Sunday School, Primary, or Religion Class.

That night after school all the children were going to Primary—all but this one little boy, Harry, who did not belong to it. The boys and girls asked him to go with them to Primary and at last he consented. The teachers were very kind to him and also to the rest of the children.

Their lesson was about the Savior, where He was born, the shepherds, wise men, and His mother and father. This boy Harry had never heard of these beautiful things before, and he said to his friend, "Do you like these lessons?" His friend answered "Yes." "So do I," said Harry, "and I'm coming every time." And so he did and he also attended Sunday School and Religion class. When he went home his mother asked him where he had been. He told her and with his parents' consent he was soon baptized, and later ordained a deacon.

Margaret Blair,
Ogden, Utah.

Age 12.

A Trip to a Park.

School had been out for about two weeks, and I received a letter from my aunt, to spend a week in town. Mama said that I could go, and papa took me in a few days later. We went to some shows and parties, but the thing that I was most interested in was a trip to a park.

We went on a street car for about a mile and then walked to the entrance. It was shady and cool in the park, and as we walked over a large bridge we saw a number of boats and swans.

A little farther on we came to a stream of water and in it were large bird houses built for the ducks and swans. We threw some bread into the water and the swans came out of the houses and swam after it.

Then we went to the place where people were eating and had lunch. We had sandwiches, lemonade, bananas and crackers.

After lunch my little cousin and I went on the "Merry Go Round." We then bought some popcorn and candy, and after a nice ride on a small train we went home.

Age 10.

Rachel Smith,
Box 171, Riverton, Utah.



By Melba Dunyon,
Age 13. Salt Lake City.

Words of Gratitude.

I am a girl eleven years of age. My mother died when I was seven years old and my grandparents have kept me until now and they have been very good to me. I am very glad that I had someone to care for me. I have two brothers and one sister whom I love very much. I go to school and am in the sixth grade. I like school very much. I have a very good teacher, of whom I am very proud.

I like very much to read the JUVENILE INSTRUCTOR, and hope it will be continued in our home.

Geneva Murphy,
Age 11. Salina, Utah.



On the Ice at Chicago.

Our Fourth of July.

One morning Carl and I said, "Oh, mama, what can we do for the Fourth of July; we are so far from any city and not even papa is here?"

After thinking she replied, "We can plan a celebration and parade."

We were forty miles from any city and seventeen from a railroad, in the Arizona mountains.

Papa was contractor for a new railroad being built there.

Time passed.

On the morning of the Fourth we arose early to prepare our costumes. By noon all was ready. My brother Richard as drummer-boy was at the head. Carl, as George Washington, who with his cotton wig, large collar, and cuffs, and hat pinned colonial style with mama's plume, made a good representation. Little sister

Lenora represented the Original Thirteen States by having red stripes pinned lengthwise on her white dress, making thirteen stripes. After the Thirteen came Hazel, a friend from a neighboring camp, wearing a large blue calico shield bearing the forty-eight states, or stars. I came next as Goddess of Liberty, followed by our float showing the industrial arts of that section, which were cooking and railroading. The float was a wheelbarrow draped and loaded with picks, shovels, drills, and cooking utensils. Last came my oldest brother as Uncle Sam. He was only thirteen years old, but his high paper crown on his straw hat banded with the usual stars and stripes, his long blue overalls striped with red and white made him look lean and lanky as Uncle Sam always does. Mama was marshal of the day and led us upon the highest point near, where we had lunch, erected the flag, and sang, "My Country 'Tis of Thee."

When we returned we had cake, oranges, and lemonade, but no pink ice cream, as we were too far from civilization to even think of that.

In the evening papa came and set off some fireworks my brothers had made out of blasting powder.

Mary Harris,
Age 9. El Paso, Texas.

COMPETITION NO. 34.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.
Stories: Not more than three hundred words.

Photographs: Any size.

Drawings: Any size.

Rules.

Competition will close September 1st.

Every contribution must bear the name, age and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written in ink and on one side of the paper only.

Pictures should not be folded.

Address, The Children's Budget Box, JUVENILE INSTRUCTOR, 44 E. South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

Our April Picture Puzzle.

The picture puzzle published in April was too much of a tangle for our wise heads to unravel. We received a number of good attempts, and, while there was not a single correct one, they were good enough to justify us awarding the prizes to the following:

Lilly Bayliff, Sugar City, Idaho.

James H. Dibb, Delta, Millard County, Utah.

Perle Duce, Beazer, Alberta, Canada.

Emma Howard, Aurora, Sevier County, Utah.

Leah Jones, 463 E. 1st N., Provo, Utah.

Ralph Miller, box 37, Tremonton, Utah.

Henry J. Miles, St. George, Utah.

Clyde Nelson, Safford, Arizona.

Lucile A. Neal, 290 Center St., Salt Lake City.

Ivy Nielson, Hunter, Utah.

"Double Beheadings and Curtailings."

1. Doubly behead and doubly curtail, a malady, and leave a large body of water.

2. Doubly behead and doubly curtail, something contrary to law, and leave a part of the body.

3. Doubly behead and doubly curtail, to bring into question, and leave a garden vegetable.

4. Doubly behead and doubly curtail, mistake in printing or writing, and leave a small animal.

5. Doubly behead and doubly curtail, a native of Europe, and leave a large cord.

6. Doubly behead and doubly curtail, a train of attendants, and leave a thin, hard substance.

7. Doubly behead and doubly curtail, a rover, and leave a list of names.

Rules.






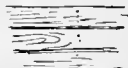















Competition will close Sept. 1st, 1913, and is open to all under 18 years.

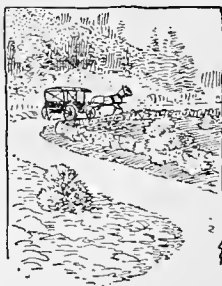
Answers must be written in ink and bear the name, age, and address of the sender.



Address Puzzle Editor, JUVENILE INSTRUCTOR, 44 East South Temple Street, Salt Lake City, Utah.

Mr. Mixie Magpie





VI.


 **B**OBETTE ran back over the  that leads to the  by the pigsty was bending in the wind, but no blue-winged  sat in its branches. "He's gone, and I can't see him anywhere, and he can't fly!" cried the little . Somebody must have stolen him!" She climbed once more up the  of the sty; "Old Mrs. , have you seen my ?" But Mrs.  never so much as lifted her head from the , and  climbed down again and started back. From the path she could see part of the  that could not be seen from the , where Rascal had been left, and away and away down the road was a  and a  with not a bit of a driver on the front . Bobette's fat little  ran as fast as they could go back over the path to the . Buzz's papa was coming out of the front . "We're going to take Mr. White's , " he said. "Oh!" cried .






"I know where Horse Rascal is! I saw him, away and away down the road. But I don't know where my  can be." All about the  and all




through the , Buzz and Bobette hunted for Mixie, while  harnessed Mr. White's  to a carriage. At last, "Now I'm ready," he called, and drove out of the .

So the little boy and girl had to get into the seat without , and away and away they drove down the road after




Rascal. And all along the road they looked for Mixie, but not a speck of a blue  could they see on any  or .

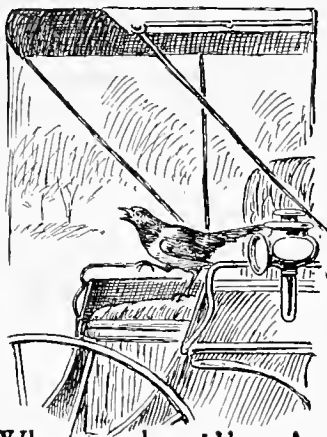
Presently they came to a bend in the ; some one was talking in loud tones, just around the bend and out of sight. "Get up, get up! Old Lazybones!" said a

very familiar voice. Then they turned the bend, and there stood



Rascal beside the road, and on the front  of the carriage sat naughty Mixie Magpie.

When he saw  and  and , he began to cry, "Whoa, whoa!" As though he were afraid  Rascal would run away.



Laughlets

The Odd Hair.

Mr. Rinkpate (to barber)—Part my hair in the middle, please.

Barber—Yes, sir! Shall I split the odd one, sir?

The Skirt Brigade.

'Arf a hinch, 'arf a hinch,
'Arf a hinch honward,
'Ampered by 'obble skirts,
'Opped the "400."

Shrewd Jimmy.

Jim—Granny, do your spees magnify?

Granny—Oh, yes, they magnify a little.

Jim—Ah, well, would 'e mind takin' 'em off when you cut my next piece o' cake?—Tit-Bits (London).

An Egotist.

Automobile Owner (after mishap in which puppy has been run over): "Mad-am, I will replace the animal."

Indignant Owner: "Sir, you flatter yourself."

An Appeal to Mother.

"Ma! ma!" sobbed Willie, "do my ears belong to my neck or my face?"

"Why, what is the matter?" was the temporizing reply.

"Well, you told Mary to wash my face, and she's washing my ears, too!"

Frenzied Mathematics.

Teacher was trying to make a showing before the superintendent. "There are five children in the family," said she, "and the mother has only four potatoes to divide. What is she to do?"

"Mash 'em," cried Johnny.

Just an Ordinary Fellow.

She put down the book with a sigh.

"What is it, darling?" he asked.

"Ah, dearest, I'm so happy," she replied.

"But you had such a sad look in your eyes just now."

"I know. I've been reading about the unhappiness that the wives of men of genius have always had to bear. Oh, Alfred, I'm so glad you're just an ordinary sort of fellow."

Jonahed.

The whale that bolted Jonah down

Was kept awake o'nights,

By hearing Jonah's frantic cry,

"Turn on the 'lectric lights!"

It Busted.

"Freddy, you shouldn't laugh out loud in the school-room," exclaimed teacher.

"I didn't mean to do it," apologized Freddy. "I was smiling, when all of a sudden the smile busted."

Premature.

"I understand you went over to Crimson Gulch and lynched the wrong man?"

"No," replied Three-fingered Sam. "You can't lynch the wrong man in Crimson Gulch. We jest got Piute Pete a little bit ahead of his turn."

The Holy Fly.

Helen was watching some flies on the windowpane, when she called to her mother: "Mama, come and see if this is the bosom fly!"

"The bosom fly, child! What kind of a fly is that?"

"Oh, the one they sang about in church last Sunday—'Let me to thy bosom fly.'"

Gross Carelessness.

"Bill's going to sue the company for damages."

"Why, what did they do to him?"

"They blew the quittin' whistle when 'e was carryin' a 'eavy piece of iron, and 'e dropt it on 'is foot."—Everybody's Magazine.

Everlasting.

"Tommy, did you carry your books on the left side this morning?" demanded his mother.

"Yes'm."

"Very well. Now, don't forget to carry them on the right side tomorrow morning."

"What difference does it make?" growled dad.

"That shows what kind of a father you are," snapped the mother. "If the child didn't alternate, he might get curvature of the spine."

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